

FADLOLLĀH



Mahdi Mohājir



FADLOLLĀH

MAHDI MOHĀJIR

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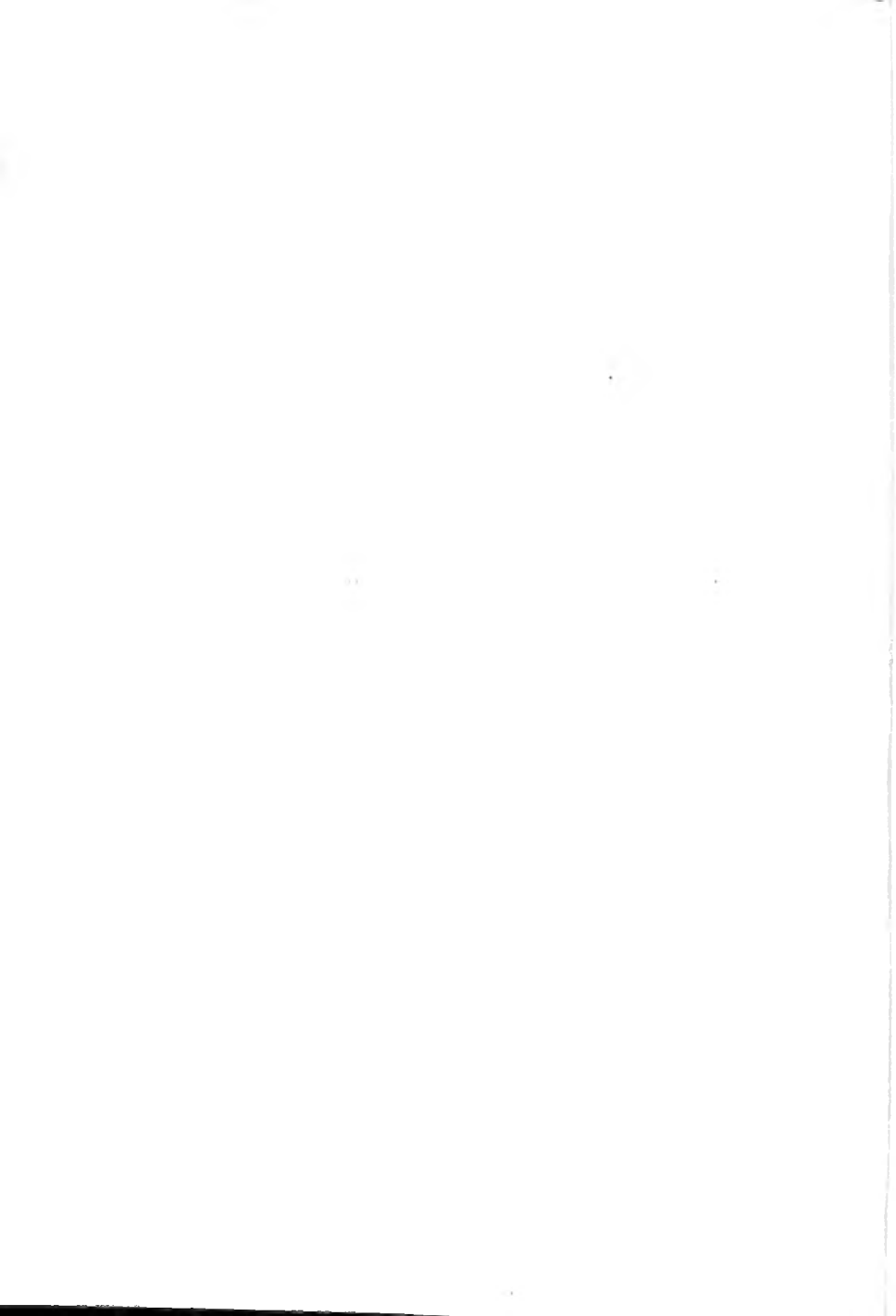
In the name of Allāh

Blessings be to the Messenger of Allāh

*...and to his pure family—the family of
Allāh*

*And Curse be upon their opponents, the
opponents of Allāh...*

*From the beginning of time until we meet
Allāh*



For

** Abō Dhar and South Lebanon;*

** al-Mofēd and the Ḥawzah of Baghdad;*

** al-^cAllāmah al-Ḥelli and Khodā Bandeh;*

** Sayyed Mahdi Qazwēni and the Euphrates tribes*

** Mir Ḥāmid Ḥosayn and al-^cAbaqāt*

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ARABIC transliteration

In the Arabic language, there are a number of letters that do not have a corresponding equivalent in the English language. The English reader can easily pronounce some of them, whereas he would find others difficult to pronounce, unless he has already been exposed to the sounds of the Arabic alphabet. This is an effort to describe the sounds of these letters, and or explain how their sounds are generated, hoping that the reader may have some idea about these particular letters when they appear in some Arabic terms or names used in this work.

To distinguish these particular letters from those normally found in English, either a combination of two letters are used or, in the case of the majority of them, a normal Latin letter is used in association with a dot below it or a line or diacritic above it. Furthermore, there is another letter in the Arabic alphabet which we have indicated using the symbol (°).

The easier letters are:

(dh)

As in the word "*there*".

(gh)

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The nearest sound for this is that of the French R.

(th)

As in the word "*three*".

(Ā or ā)

The diacritic or the small horizontal line above the letter, like (Ā or ā), represents a 'long' A; an alternative to writing aa. The nearest example for the 'long' A, or (Ā or ā), in English words is: "far" as opposed to "fat". In the case of "far", the 'A' is elongated in the pronunciation, whereas in the case of "fat", the 'A' is short.

(Ē or ē) and (Ō or ō)

The diacritic or the small horizontal line above the letters (Ē or ē) and (Ō or ō) represents a 'long' E and a 'long' O; an alternative to writing ee and oo. Example of these letters in English words are: "need" and "noon".

And the more difficult letters are:

(ʿ)

This symbol is used to characterize an Arabic letter that represents the sound of 'strong' A. Creating the sound of (ʿ) is similar to that of the normal 'A', with the difference that the former is generated further up in the beginning of the throat, where more muscles are contracted to block more of the throat. And just as in the case of the normal 'A', the sound is actually generated at the time of the release of the contraction of the muscles involved.

(Ḍ or ḍ)

The sound of this letter is somewhere near the sound of (Z) which will be explained later. (Ḍ or ḍ) is generated by slightly pressing the tip of the tongue against the tip of the

front upper teeth, whilst caving in the middle part of the tongue.

(Ḥ or ḥ)

The sound of this letter resembles the sound of 'strong' H. The sound for (Ḥ or ḥ) is generated from the proximity of the throat that the normal H is, but from an area slightly further up the throat, with the back end of the tongue closing in against the roof of the throat immediately before the uvula whilst forcing the air though in the outward direction.

(Kh)

The sound for this is perhaps somewhere between that of 'H' and 'K', as far as the location of mouth where it is generated is concerned. It is generated by pressing the back end of the tongue against the uvula whilst forcing the air though in the outward direction causing the uvula to vibrate between the tongue and the hard pallet.

Some examples of the sound of (kh) found in English words or words that the English reader may be familiar with are:

"Loch", the Scottish word for lake, where the 'ch' in loch is pronounced as the designated (kh) in Arabic. And "Mikhail", as in Mikhail Gorbachev, where the 'kh' is, or should be pronounced as it is required in the Arabic language.

(Q)

The sound for this letter is a short and sharp version of the letter (gh) or the French R. Whereas in the process of generating the sound of (gh), the back end of the tongue is pressed slightly against the uvula, allowing some air to flow, in the case of the sound of the Arabic alphabet represented by Q, the same process takes place with the difference that the passage is completely blocked, and the sound is actually generated by the sudden release of the blockage.

(Ṣ or ṣ)

The sound of this letter resembles the sound of 'strong' S. In aid of pronouncing (Ṣ or ṣ), it would be helpful if you consider saying the letter 'S' when the front upper and lower teeth are brought closer together reducing the airflow, thus producing the sound of the letter 'S'. The opposite process is used to generate the sound of (Ṣ or ṣ), i.e. the sound is produced when slightly moving apart the upper and lower teeth whilst slightly curving the center of the front half of the tongue in the downwards direction, thus pronouncing (Ṣ or ṣ).

(Ṭ or ṭ)

The sound of this letter resembles the sound of 'strong' T. Whereas a normal T is generated by involving the front end of the tongue, (Ṭ or ṭ) is generated by pressing the front end of the trunk of the tongue against the front end of the hard palate or the roof of the mouth with the tip of the tongue actually touching the back of the upper front teeth.

(Ẓ or ẓ)

The sound of this letter nowhere near that of a normal Z! The best description of this sound is that it could be the strong version of (dh) as in the word "*there*". Whereas (dh) is generated by placing the tip of the tongue between the upper and lower front teeth, whilst slightly pressing against the upper front teeth, the sound for (Ẓ or ẓ) is generated by placing more of the front end of the tongue between the upper and lower front teeth, whilst slightly pressing against the upper front teeth, and curving the center of the tongue downwards.

'Double' letters

In the Arabic language, there are many instances where a letter in a word has double pronunciations with a very slight

or no pause between the two. For correct pronunciation of the word, it is important that there is a very slight pause between the sounds of the double letters. Some examples are as follows:

“Allāh”, where the ‘ll’ indicate the double pronunciation of the letter ‘l’. It may help if the word is considered as “Al-lāh”, but the pause due to the hyphen is very light. And “Makkah”, where the presence of ‘kk’ indicate the requirement of double pronunciation of the letter ‘k’.

INTRODUCTION

Allāh granted the humans the ability of choice to decide their own destiny; to either earn everlasting pleasure in Heaven, or deserve endless torment in Hell.

And Allāh chose a number of people—whom He had tested previously in different worlds—to become the links between Him and His creatures during this gigantic test.

These links, who were called prophets and *awṣiyā'*¹, conveyed Allāh's message to His creatures, and taught them the right path which leads to Heaven between the many wrong paths which end in Hell. They showed the humans the things they must believe in and the things they must practice to earn that eternal bliss, and warned them that failure to observe these instructions would lead to ceaseless pain.

In this course, one thousand four hundred and thirty seven lunar years ago, Allāh appointed Moḥammad ibn 'Abdellāh as His last prophet, and ordered him to pass on His final universal religion—Islam, to His creatures.

In the following two hundred and seventy three years, the prophet and his twelve God-appointed successors, gradually, taught Islam to the people. During most of this period, the people could directly contact the prophet or his twelve consecutive *awṣiyā'*, to learn more about Islam.

¹ Plural of *waṣī*: a God-appointed successor to a prophet.

INTRODUCTION

But in 260 Hejri, when Imām¹ Mahdi^{(AF)2} went into his first occultation, “al-Ghaybah al-Şoghra”, which lasted about sixty nine years, contact with him was only possible through his four appointed ambassadors: ʿOthmān ibn Saʿēd ʿAmri, Moḥammad ibn ʿOthmān ʿAmri, Ḥosayn ibn Rōḥ and ʿAli ibn Moḥammad Samori. And in 329 Hejri, when Imām Mahdi^(AF) went into his second occultation, “al-Ghaybah al-Kobra”, which has continued to this day, contact with him has become impossible, except for when he appears to a person.

However, the Holy Qorʿān and the hundreds of thousands of aḥādēth that have reached us from the Fourteen Maʿşōmēn³, are enough to teach us Islam in the absence of Rasōlollāh⁴ and his God-appointed successors. And Imām Mahdi laid certain conditions, and announced that whoever meets them becomes a leader during his second Ghaybah, who must be followed by the people.

Therefore at all times, a person who wishes to find the right path and stay on the right path, is able to do so, whether he lives during the time of Rasōlollāh and his consecutive successors, or during the period(s) of the first and/or the second Ghaybah.

But the Shayṭān, who promised Allāh: “BY THY MIGHT, I WILL MOST CERTAINLY MAKE THEM ALL GO

¹ Linguistically Imām means leader; good or bad, religious or otherwise. But technically Imām is used as a title for any person with a religious leading role, such as a public prayer leader, or leader of a religious group or movement. However in this book, it is used as a title for one of the twelve God-appointed successors of Prophet Moḥammad, except for when stated otherwise. Plural: Aʿemmah.

² ʿAjjalallāh Farajah: May Allāh expedite his reappearance.

³ The Fourteen Maʿşōmēn are the Prophet Moḥammad, his daughter Fāṭimah, and his twelve God-appointed successors.

⁴ Messenger of Allāh, a title given exclusively to Prophet Moḥammad by Allāh.

ASTRAY¹", always endeavors to tempt people to deviation. And the evil-commanding-self is also a great driving force to Hell. And the corrupt friend can indeed be corrupting...

As a result, countless people have taken the wrong paths instead of the right path; and many people have propagated for the wrong paths instead of the right path.

And this is why the Fourteen Ma'ṣōmēn have warned so much of the danger of deviation, the people who are deviant, and those who deviate others. And this is why they have stressed so heavily on the importance of identifying such persons, so that others do not get tangled in their webs unaware.

There are great many narrations from Rasōlollāh, in which he warns about scholars who are themselves deviant and who also deviate others, such as:

((Woe onto my nation from evil scholars.)).

((Indeed, what I fear the most for my nation are the deviating leaders.)).

((What I fear the most for my nation is every Monāfiq² who has a learned tongue.)).

((I do not fear for my nation from a mob that kills them, or an enemy that invades them; but I fear for my nation from the deviating leaders, who will lure them [to Hell] if they obeyed them, and will kill them if they disobeyed them.)).

((There are two kinds of people if they become upright the people will become upright, and if they

¹ Holy Qur'ān = sōrah (chapter) 38, āyah (verse) 82.

² A person who shams Islam while he does not believe in it.

become corrupt the people will become corrupt: the scholars and the rulers.)).

((The worst of the people are the evil scholars.)).

And about the deviating persons, Rasōlollāh^(SAA)¹ says:

((Whoever calls for a deviation and is followed, he will carry the sins of whoever follows him; and this will not reduce the sins of his followers.)).

It has also been narrated that when someone asked Imām Ṣādiq about the meaning of this verse: "WHOEVER SLAYS A SOUL, UNLESS IT BE FOR RETALIATION OR FOR MISCHIEF IN THE LAND, IT IS AS THOUGH HE SLEW ALL MEN; AND WHOEVER KEEPS IT ALIVE, IT IS AS THOUGH HE KEPT ALIVE ALL MEN"², the Imām said:

((Whoever brings it out from deviation to guidance, he surely has brought it to life. And whoever brings it out from guidance to deviation, he surely, by Allāh, has killed it³.)).

There are also many narrations from Rasōlollāh about the duty of Moslems regarding the deviant and the deviating persons, such as:

¹ *Ṣallallāh ‘Alayh wa ‘Ālih*: May Allāh bless him and his ma‘ṣōm family. It is a mark of devotion to use this salutation when mentioning the name of Rasōlollāh. His ‘ma‘ṣōm family’ are his cousin and son-in-law ‘Alī, his daughter Fāṭimah, their two sons Hasan and Ḥosayn, and the nine A‘emmah from Ḥosayn’s lineage. The ‘ma‘ṣōm family’ is known as Ahl al-Bayt as referred to in the Qor’an [sōrah 33, āyah 33].

² Holy Qor’ān = sōrah 5, āyah 32.

³ Beḥār al-Anwār / al-Majlesi = vol. 2, page 16; vol. 74, page 401.

((When the heresies appear in my nation, the scholar (any learned person) must reveal his knowledge; and if he does not, then may Allāh distance him from His Mercy.)).

((Whoever shows contempt for a heretic, Allāh will keep him safe on the day of the greatest fear (Day of Judgment).)).

((Whoever scolds a heretic, Allāh will fill his heart with a sense of safety and faith.)).

((Whoever respects a heretic, he has surely helped the destruction of Islam.)).

((Speak the truth, even if it is bitter.)).

((No charity is more loved by Allāh than speaking the truth.)).

((Verily, fear of the people must not stop a man from speaking the truth once he learns it.)).

And because of these aḥādēth, I felt I had to do my part in exposing one such person, who has dragged many naïve people to the edges of the Hell. So that this book may be a warning light and a firm handle for those who are wondering near his quagmire, and for those who have stepped into it.

Mahdi Mohājir
5 Shawwāl 1424

A BRIEF HISTORY OF FAḌLOLLĀH

Moḥammad-Ḥosayn Faḍlollāh was born in Najaf-Iraq on 19 Sha^ʿbān 1354 Hejri, 15 November 1935, in a Lebanese family.

At around nine years of age, he began to study the sciences of the Arabic language: Ṣarf and Naḥw, etc. under his father Sayyed ʿAbdorrahmān Faḍlollāh, who had migrated to Najaf to study the Islamic sciences.

But apart from these preliminary subjects with which every Islamic sciences student starts his studies, he also opened up, at that young age, to Bakri, Christian and materialist thoughts. He writes:

((I felt in myself that I would not become a classical religious scholar, as I had opened up, at an early age, to Egyptian and Lebanese magazines, and to the Iraqi and other newspapers, in such a way that I can say that my educational childhood began at the age of nine or ten.

During that time, I used to read the al-Moṣawwir Egyptian magazine, and the al-Resālah magazine, and sometimes I read the al-Kātib al-Meṣri magazine which was published by Ṭahā Ḥosayn.

And similarly, we used to see some of the Lebanese magazines that came to Iraq, with contradictory varieties, as we did not read them in a controlled environment. Hence, I opened up to the contemporary world very early on¹)).

Thus, the mind of this child became accustomed to the poisonous ideas of the Bakris², Christians, materialists, etc. And as he was reading all these deviating materials in an uncontrolled environment, without any supervision, the evil thoughts which know no borders, slowly but surely began to engrave themselves in that empty container of thought.

And he grew up with these ideas, considering them to be correct and acceptable, completely unaware of the fact that they were shaping the foundations of his belief system in an incorrect way.

Gradually, he became addicted to that way of thinking; and instead of reading Shē'ah³ books, he began to read Bakri books. Books of al-Ekhwān al-Moslemēn writers such as Sayyed Qoṭb, who were greatly influenced by Wahhābism, Western materialist thoughts and Şōfism. And books of secular writers such as Ṭāhā Ḥosayn, who believed among other things, that the Qor'ān was not Allāh's word.

As he got older, he continued to embrace these toxic materials which, by then, had begun to show telltale signs of their lethal nature. It had been fatal. He was now looking at

¹ Taḥaddi al-Mamnō' = page 27.

² A follower of Abō Bakr, the first Usurper of the Khelāfah and the founder of Bakrism. Opposite: Moslem = Mo'men = Shē'ah = a follower of Rasōlollāh. Some people unknowingly call the followers of Abō Bakr "Sonni". Sonni means a follower of the tradition of Rasōlollāh; and since the followers of Abō Bakr follow him and not Rasōlollāh, it is wrong to call them Sonnis.

³ Moslem = Mo'men = a follower of Rasōlollāh and Amēr al-Mo'menēn. Opposite: Bakri = a follower of Abō Bakr.

Islam through the eyes of a Bakri, a Christian and a materialist, all in one.

Thus he interpreted what he did not like in Islam, and rejected, as unIslamic, what he could not understand from his Bakri-Christian-materialist viewpoint. For example, take a look at what he writes about “al-Sha‘ā’er al-Ḥosayniyyah¹” in pages 24 and 25 of his book “Taḥaddi al-Mamno‘”, the view which according to him formed as a result of reading all these poisonous materials at that young age.

To make things worse he joined Ḥezb al-Da‘wah, a political party in Iraq, in the 1960s, which to a large extent, it too had these ideological problems. The party aimed to create a new identity for Tashayyo² on the theological, ideological, political and social levels; merging it, completely, with Bakrism and thus destroying it altogether.

He quickly moved up the party’s ranks and was sent by his superiors to Lebanon to establish a branch there.

After the Iranian revolution, when Ḥezb al-Da‘wah decided to do a u-turn and support Khomeini—after its leaders in Iraq had long opposed Khomeini, and its branches in Iran had worked with the Shāh’s regime and had cooperated with its intelligence service—Faḍlollāh suddenly became a Khomeini supporter.

He advocated Khomeini’s cause and promoted his message so enthusiastically that one, almost, believed that he had always been a Khomeinist. But where were Faḍlollāh and his passionate speeches when Khomeini needed them most during his fifteen-year exile in Iraq, throughout which Khomeini was opposed by Ḥezb al-Da‘wah and many others in Najaf, Iraq?!

As time went on, these two new allies became more cozy; and when the occasion came, Faḍlollāh was given the

¹ Ḥosayni ceremonies.

² Tashayyo‘ means Islam = Eimān = Shē‘ism.

task of creating Ḥezbollah, which was to become Iran's strong arm and its sharp sword in Lebanon.

However, when the region become too small for the Iranian-backed Ḥezbollah and the Syrian-backed Amal which had been operating in Lebanon, the two Shē'ah groups started killing one another. And as was expected from him, Fadlollāh promoted the fight, constantly pouring the much needed fuel on the raging fire, encouraging his naïve young fighters to exterminate his opponents, assuring them that they would enter the Heaven whether they killed or were killed.

Among the things he said about Amal was:

((The path to the Qods goes across the corpses of Amal¹.)).

After Khomeini's death, Fadlollāh supported Khāmenei's marje'iyyah which had no legitimacy, even though Khomeini himself had opposed it when he publicly denied Khāmenei's Ejteḥād² shortly before his death. But this was not to stop Fadlollāh, as long as his interests were served.

Later, Fadlollāh began to speak about his own marje'iyyah. Sometimes making known his intentions to become a Marje', and other times denying it altogether, as the situation required. Meanwhile, he worked hard for his marje'iyyah secretly, strengthening old alliances and making new ones.

Suddenly, amidst the lies, he published "al-Masā'el al-Feqhiyyah"; and to avoid any unnecessary pain, he claimed that it was just another feqh book, and was not meant to be a manual for followers. But he used it exactly for that purpose, and published more manuals, etc. And finally he called himself

¹ Fetnat Faḍlellāh / Moḥammad-Bāqir al-Sāfi = page 32.

² The ability to derive Islamic laws from its sources; the most important requirement in a marje'.

a Marje^c; an open-minded marje^c, a modern marje^c, an up-to-date marje^c...

But did he have the necessary requirements?! NO is the answer. And this is not just what his enemies rightfully claim; it is what his staunch supporters confess too!!

The first and most important requirement of a marje^c is Ejtehād—the ability to derive Islamic laws from its sources, without which a person cannot become a marje^c. Ejtehād is achieved through many years of solid studying and painstaking research, after which the lecturers grant the graduating scholars the certificate of Ejtehād.

The overwhelming majority of those who receive such certificates do not become marje^c. And for those who intend to become a marje^c, it is not always possible, even with such a certificate; as there are other conditions which a want-to-be-marje^c must meet. One of these conditions is support from a large number of established scholars and possibly other marāji^c.¹

But when Faḍlollāh left Najaf, Iraq, in 1966 for Lebanon, to set up a branch for the Ḥezb al-Da'wah party there, he had not graduated and he had no certificate of Ejtehād.

Therefore he tried very hard, before and after he announced his marje^ciyyah, to extract such a certificate from the top marāji^c in Iran and Iraq; but his insistent requests were denied. He then directed all his resources at second level marāji^c, but they refused his requests too as he was clearly not qualified.

As a last resort, he turned to unqualified and unknown scholars to gather the much needed support, and it is said that he was very benevolent in his quest, but his hopes were largely shattered.

¹ Plural of marje^c: A highest religious authority.

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However, as Fadlollāh's deviations grew larger in number, and became heavier in content, the few supporters he had attracted among the third-level scholars finally dispersed.

And to save what they could of their shattered party, many divisions of Ḥezb al-Da^ʿwah also disowned him.

Ḥezbollāh, which was created and lead by Fadlollāh, also renounced him.

And his old and strongest ally—Khomeini's regime, finally severed all the apparent links with him, when its leader Khāmenei issued a so called fatwā (religious decree) against him, rejecting his marje^ʿiyyah, and calling on his followers to stop following him.

FADLOLLĀH'S DEVIATIONS

Below, are some examples of Faḍlollāh's devious beliefs, along with their references and very brief refutations. Faḍlollāh says:

Holy Qor'ān

- 1- There is a mistake in the Qor'ān. [Min Waḥī al-Qor'ān = vol. 7, pages 539-540]

Interestingly, in this subject, he relies on a ḥadēth narrated from 'Ā'eshah^(L.A.)¹ in which she claims that the writers of the Holy Qor'ān made mistakes.

Now, would anyone in their right mind, rely on a ḥadēth narrated from 'Ā'eshah, on such an important subject?! 'Ā'eshah, who poisoned Rasōlollāh to death²?! 'Ā'eshah, who marched an army against Amēr al-

¹ *La'natollāh 'Alayhā*: May Allāh distance her from His Blessings and Mercy. Used after mentioning the name of a female opponent of the Fourteen Ma'sōmēn.

² For detailed information on this subject, see: Rasōlollāh, the Messenger of Allāh / Ḥosayni = page 181.

Mo'menēn¹?! 'Ā'eshah, who fabricated thousands of aḥādēth relating them to Rasōlollāh²?!

And how is it that only 'Ā'eshah noticed that mistake and pointed to it, and people like Amēr al-Mo'menēn—who according to Bakri scholars was the most learned person after Rasōlollāh—did not detect it?!

2- Is there medicine in the Qor'ān?! The healing power of the Qor'ān is for spiritual illnesses not for physical ailments!!? [Fekr wa Thaḳāfah = page 3]

¹ Commander of the Faithful, a title exclusively given to Imām 'Alī by Allāh. Although its use by any other person is strictly prohibited, Bakri rulers have always used it for themselves.

² It is said that 'Ā'eshah narrated some forty thousand aḥādēth from Rasōlollāh. But if a person considers the following facts, he will reach the only conclusion that many of these narrations are not authentic, and that they were falsely attributed to Rasōlollāh by 'Ā'eshah:

Firstly: 'Ā'eshah lived with Rasōlollāh for only ten years.

Secondly: Whilst he was in Madinah, Rasōlollāh rarely spent time in his home during the days.

Thirdly: During those ten years, 'Ā'eshah was one of up to nine wives, who spent one of every nine nights with him.

Fourthly: It is a well-known fact that Rasōlollāh spent much of his night-time worshipping Allāh.

Fifthly: Rasōlollāh, like other humans, ate dinner and slept at night.

Sixthly: During those ten years, Rasōlollāh spent a considerable amount of time outside Madinah away from his home, in his various journeys.

So how much time does this leave for Rasōlollāh to properly sit and talk with 'Ā'eshah?! And how much must Rasōlollāh have spoken to 'Ā'eshah, for her to memorize and narrate forty thousand pieces?! Or was 'Ā'eshah a superhuman who understood and memorized everything she heard once?!

Allāh, the All-Powerful, says in the Holy Qor'ān: **"AND WE REVEAL OF THE QOR'ĀN THAT WHICH IS A HEALING AND A MERCY TO THE BELIEVERS¹".**

Allāh does not specify spiritual healing. This statement is unrestricted, and any restriction or limitation to the unrestricted and the general proclamations of the Holy Qor'ān must be solely made by the Holy Qor'ān and/or the Holy Ḥadēth.

But is Faḍlollāh relaying such a restriction?! No, he is not. On the contrary, the aḥādēth confirm this generalization, and *even* specify physical healing as well. Below are a few examples:

It has been narrated from Rasōlollāh who said:

"Qor'ān is *the* cure²".

Rasōlollāh also said:

"Whoever does not seek *a* cure from the Qor'ān, may Allāh never cure him³".

It has also been narrated from one of the Ma'ṣōmēn⁴ who said:

"There is a cure for *every* illness in the Qor'ān⁵".

One of the Ma'ṣōmēn also said:

"Seek cure from the Qor'ān; for surely *whomsoever* is not cured by the Qor'ān, there is no cure for him⁶".

It has also been narrated from Imām Ṣādiq, who narrated from his fathers:

¹ Holy Qor'ān = sōrah 17, āyah 82.

² Beḥār al-Anwār / al-Majlesi = vol. 92, page 176.

³ Beḥār al-Anwār / al-Majlesi = vol. 92, page 176.

⁴ Plural of Ma'ṣōm: A person who does not commit sins, does not make mistakes, does not forget, etc. although he/she has the choice to commit sins. Prophets and their awṣeyā' are ma'ṣōm.

⁵ Beḥār al-Anwār / al-Majlesi = vol. 62, page 262; vol. 92, page 176.

⁶ Beḥār al-Anwār / al-Majlesi = vol. 92, page 203.

"One day, a man complained to the Prophet of a *pain in his chest*. The Prophet told him: Seek your cure from the Qor'ān, for surely Allāh, the Great, the Almighty, says: 'AND A HEALING FOR WHAT IS IN THE CHESTS'^{1,2}".

It has been narrated from 'Abdollah ibn Senān who said:

"I asked Imām Ṣādiq for a *charm* against scorpions and snakes, and for the mentally-ill and the bewitched who hurt others, so he said: O Ibn Senān! The various kinds of charms are good, if they are from the Qor'ān. Whomsoever does not seek a cure from the Qor'ān, may Allāh not cure him. And is there a cure more potent than that which is from the Qor'ān?! Does Allāh, the Almighty, not say: 'AND WE REVEAL OF THE QOR'ĀN THAT WHICH IS A HEALING AND A MERCY TO THE BELIEVERS'³?! Does He not say: 'HAD WE SENT DOWN THE QOR'ĀN ON A MOUNTAIN, YOU WOULD CERTAINLY HAVE SEEN IT FALLING DOWN, SPLITTING ASUNDER BECAUSE OF THE FEAR OF ALLĀH'⁴".

Ask us, we will teach you and give you knowledge of the cures of the Qor'ān for *every illness*⁵".

It has been narrated from Imām Ṣādiq, who made the following statements about the sōrah of al-Ḥamd:

"It is *the cure for every illness except death*⁶".

"If al-Ḥamd does not *cure a person*, nothing else will¹".

¹ Holy Qor'ān = sōrah 10, āyah 57.

² Beḥār al-Anwār / al-Majlesi = vol. 92, page 176.

³ Holy Qor'ān = sōrah 17, āyah 82.

⁴ Holy Qor'ān = sōrah 59, āyah 21.

⁵ Beḥār al-Anwār / al-Majlesi = vol. 92, page 203.

⁶ Beḥār al-Anwār / al-Majlesi = vol. 92, page 237.

"If al-Ḥamd is recited seventy times on a *deceased* and his spirit returns to him, it will not be a surprise²".

Even looking at the text of the Holy Qor'ān is a cure, as this narration states:

"A man complained to Moḥammad ibn Ḥomayd al-Rāzi of *an eye problem*, so he told him: Keep looking at the Book (the Holy Qor'ān) for long periods, for surely I complained to Ḥarēz ibn 'Abdel-Ḥamēd of an eye problem, and he told me: Keep looking at the Book for long periods, for surely I complained to A'mash of an eye problem, and he told me: Keep looking at the Book for long periods, for surely I complained to 'Abdollah ibn Mas'ūd of an eye problem, and he told me: Keep looking at the Book for long periods, for surely I complained to Rasōlollāh of an eye problem, and he told me: Keep looking at the Book for long periods, for surely I complained to Jabra'el of an eye problem, and he told me: Keep looking at the Book for long periods³".

It has also been narrated from Imām Ṣādiq who said:

"Whoever reads the Book, his *sight* strengthens⁴".

But a person who looks at things through a materialistic viewpoint, tends to reject these aḥādēth without giving them any consideration; and the person who learns his beliefs from the 'books of aberration⁵',

¹ Beḥār al-Anwār / al-Majlesi = vol. 92, page 237.

² Beḥār al-Anwār / al-Majlesi = vol. 92, page 257.

³ Beḥār al-Anwār / al-Majlesi = vol. 92, page 201.

⁴ Beḥār al-Anwār / al-Majlesi = vol. 92, page 202.

⁵ 'Books of aberration' refers to any book in which deviant ideas are presented, causing perversion in the reader's beliefs. Any literature or audio/visual material could also come under this category if it contains such ideas.

does not even know of these aḥādēth. Therefore, Fadlollāh may not have even seen such narrations, or may have ridiculed them outright.

The Names of Allāh

- 3- The names of Allāh cannot cure, but Allāh, Himself, can cure. [Fi Rehāb Do°ā' Komayl = page 271]

Prophet Khedr says in his Do°ā' which Amēr al-Mo'menēn^(AS)¹ translated and taught to his student Komayl ibn Ziyād: "O He whose *Name* is a remedy, and the repetition of whose *Name* is a cure".

It has also been narrated from Amēr al-Mo'menēn, who said the following about the Name of Allāh:

"It is a name in which there is *the cure for every illness*, and support for *every medicine*²".

Bible and Torah

- 4- "Enjēl (Bible) is accurate, and Qor'ān is accurate!!". "Enjēl and Tawrāt (Torah) are authentic, and distortion has only happened in their meanings not in their letter!?" [al-Ḥawzah al-°Elmiyyah Todēn al-Enḥerāf / al-Mash-hadi = pages 72 and 311]. "Some Moslems may claim that

¹ °Alayhes Salām: Peace be upon him. It is a mark of devotion to use this salutation when mentioning the name of one of Rasōlollāh's twelve God-appointed successors, or certain male members of his family.

² Beḥār al-Anwār / al-Majlesi = vol. 10, page 60.

Enjēl was distorted". [Fi Āfaq al-Hewār al-Islami al-Masēhi = page 285]. **"Today's Enjēl and Tawrāt are the same as those of the time of Prophet Moḥammad".** [Min Waḥi al-Qor'ān = vol. 5, page 212]

Has any Moslem, scholar or otherwise, ever compared the Enjēl to the Holy Qor'ān?!

According to the above statements, all the absurd and ridiculous attributes and stories that fill these two books about God and His prophets must be correct!!

God has a human form with hair, and wears clothes; He stands and walks; He wrestles; He makes promises which He breaks; He regrets what He does; He feels heartbroken; He repents to Himself; and above all, He is One and Three!!?

And His prophets are similar to Him, in the sense that they are ungodly. They lie; they drink wine when they regard abstaining from alcohol consumption a virtue; they make others become drunk in order to take advantage of them; they commit adultery; they kill the men to marry their wives; they commit incest with their daughters; they allow their women to turn their hearts to other gods; they make God angry; they become angry with God; they are ordered by their God to eat human excrement and cow's dung; they make idols for their peoples to worship instead of their God; they spread misinformation; they are bastards, born out of wedlock...

Allāh says in the Holy Qor'ān: **"WOE, THEN, TO THOSE WHO WRITE THE BOOK WITH THEIR HANDS AND THEN SAY: THIS IS FROM ALLĀH, SO THAT THEY MAY TAKE FOR IT A SMALL PRICE; THEREFORE WOE TO THEM FOR**

WHAT THEIR HANDS HAVE WRITTEN AND WOE TO THEM FOR WHAT THEY EARN¹".

Non-Moslems in the Hereafter

- 5- "There are no atheists in the world". [Khalfiyyāt Ketāb Ma'sāt al-Zahrā' / al-^cĀmili = vol. 5, No. 1171].
"Atheists do not deny [the existence of God], they rather doubt [it]". [Khalfiyyāt Ketāb Ma'sāt al-Zahrā' / al-^cĀmili = vol. 5, No. 1172]. **"Doubting [the existence God] is not atheism"**. [Khalfiyyāt Ketāb Ma'sāt al-Zahrā' / al-^cĀmili = vol. 5, No. 1175].
"People are either faithful or doubtful". [Fi Āfāq al-Hewār al-Islami al-Masēhi = page 10]

These statements clearly contradict Islam.

Islam divides the people, according to their beliefs, to the following categories:

- 1- Moslems.
- 2- 'People of the Book', who are Jews and Christians.
- 3- Infidels. This category is again divided to a number of groups, such as: atheists, polytheists, idolaters, etc.

According to Islam, 'doubting' does not have a specific category of its own, therefore the person who doubts the existence of God is placed in the division of atheists in the category of infidels.

Islam asserts that a person is not a Moslem, unless he believes in Islam; and he is not a Christian, unless he believes in Christianity; and he is not a Jew, unless he believes in Judaism. And if he does not believe in one

¹ Holy Qor'ān = sōrah 2, āyah 79.

of the above, he is then placed in the third category among the different groups of infidels.

But the word 'doubt' in Faḍlollāh's perverted dictionary does not have the same meaning as 'doubt' in ordinary dictionaries. He says that the people who do not believe in the existence of God, do not have any evidence which supports their idea of the non-existence of God, therefore they are 'doubtful' and not 'atheists'. Never mind what they call themselves!!

Now that Faḍlollāh has reached this point, why does he not call the Christians and the Jews 'doubtful'?! They also do not have any evidence which supports today's Christianity and Judaism. What is the difference between a person who calls himself atheist and a person who calls himself Christian?! Why should the former be called 'doubtful', and the latter be called 'Christian'?! Is the Christian's evidence that 'Eisā is God and Son of God any stronger than the atheist's evidence against the existence of God?!

However, the problem does not end here. Faḍlollāh goes further to say:

"Islam encourages doubting?!". [al-Nadwah = vol. 1, page 549. Ro'ā wa Mawāqif = No. 1, page 139]

- 6- Salvation in the Hereafter is not conditional on the belief in Islam; it rather includes non-Moslems who believe in God and good deeds. And the word "Islam" in the āyah: "AND WHOEVER DESIRES A RELIGION OTHER THAN ISLAM, IT SHALL NOT BE ACCEPTED FROM HIM, AND IN THE HEREAFTER HE SHALL BE ONE OF THE LOSERS¹" means surrendering to God, and

¹ Holy Qor'ān = sōrah 3, āyah 85.

not the religion of Islam!? [Min Wahī al-Qor'ān = vol. 2, page 69]

The man-made religions and the distorted God-sent religions do not have a *one indivisible God* who has the attributes of Allāh, and therefore the believers of these faiths do not believe in the true God—Allāh. They are therefore, *polytheists*; and Allāh says in the Holy Qor'ān about polytheists: “SURELY ALLĀH DOES NOT FORGIVE THAT ANYTHING SHOULD BE ASSOCIATED WITH HIM, AND FORGIVES WHAT IS BESIDES THAT TO WHOMSOEVER HE PLEASES; AND WHOEVER ASSOCIATES ANYTHING WITH ALLĀH, HE DEVISES INDEED A GREAT SIN¹”. He also says: “SURELY ALLĀH DOES NOT FORGIVE THAT ANYTHING SHOULD BE ASSOCIATED WITH HIM, AND HE FORGIVES WHAT IS BESIDES THIS TO WHOM HE PLEASES; AND WHOEVER ASSOCIATES ANYTHING WITH ALLĀH, HE INDEED STRAYS OFF INTO A REMOTE ERROR²”.

And even if we say that the word “Islam” in the āyah: “AND WHOEVER DESIRES A RELIGION OTHER THAN ISLAM, IT SHALL NOT BE ACCEPTED FROM HIM³” does not mean the religion of Islam, but means surrendering to God, we still cannot include non-Moslems. Because it is quite clear that surrendering to the *different gods* is not the same as surrendering to the one indivisible God—Allāh.

Shē'ah beliefs

¹ Holy Qor'ān = sōrah 4, āyah 48.

² Holy Qor'ān = sōrah 4, āyah 116.

³ Holy Qor'ān = sōrah 3, āyah 85.

- 7- **Shē'ah beliefs may be incorrect.** [Bayyanat = 25 October 1996]
Is this not what the *enemies of Shē'ah* claim?!
- 8- **Truth is relative.** [Hewārāt fi al-Fekr wa al-Siyāsah wa al-Ejtemā' = page 480]
Meaning: Some, or *most*, of what the Shē'ah say are incorrect!!
- 9- **The Shē'ah do not want to make any compromise in what they have inherited (their beliefs), regardless of their correctness.** [al-Ensān wa al-Ḥayāt = page 195]
He is comparing the Shē'ah to the *Idolaters* when they insisted on their Idolatry, saying: "WE FOUND OUR FATHERS WORSHIPPING THEM¹", about which Allāh speaks angrily in several places in the Holy Qor'ān!!
- 10- **There is no freedom inside the sect of Shē'ism for debating Shē'ah matters.** [al-Ensān wa al-Ḥayāt = page 195]
Challenging the *self-evident*, disagreeing with the *unanimous*, disputing the *enemies' confessions* against themselves, etc. are attributes of ignorant fools; and since there is no place for an ignorant fool in Shē'ism, there is no space for his artifacts.
- 11- **All Islamic thoughts, with the exception of the self-evident, are human thoughts.** [Hewārāt fi al-Fekr wa al-Siyāsah wa al-Ejtemā' = page 480]

¹ Holy Qor'ān = sōrah 21, āyah 53.

What the Holy Qor'ān says, is what Allāh says. What Rasōlollāh says, is what Allāh says. What the other Ma'ṣōmēn say, are what Allāh says. And what has been extracted from the Holy Qor'ān, and the aḥādēth of the Fourteen Ma'ṣōmēn is extracted from what Allāh says. If a person does not believe this, then *how can he call himself a Moslem?!*

Amēr al-Mo'menēn's Khelāfah¹

- 12- Moslems (Bakris) misunderstood the speech of Rasōlollāh on the Day of Ghadēr. [al-Ensān wa al-Ḥayāt = page 257]

If "Whomsoever I am his master, 'Ali is his master" does not mean that 'Ali is the successor of Moḥammad, I really do not know what else it can mean!! And if the person who has heard this statement from Rasōlollāh but insists on following Abō Bakr^{(LA)²} instead, is not an enemy of Rasōlollāh, I do not know who is!! And if the person who defends such a criminal and interprets his crime is not a bigot Nāṣibi³, I do not know who is!!

Did the Moslems not pledge their allegiance to Imām 'Ali on the Day of Ghadēr as Rasōlollāh's Khalēfah⁴?! And did they not call him by his God-given title: Amēr

¹ Successorship of Rasōlollāh. Also caliphate.

² *Lā'natollāh 'Alayh*: May Allāh distance him from His Blessings and Mercy. Used after mentioning the name of a male opponent of the Fourteen Ma'ṣōmēn.

³ A person who shows hatred and hostility towards the Ahl al-Bayt.

⁴ A God-appointed successor of Rasōlollāh. Also caliph. Bakris wrongfully use this title for the leaders of the Bakri party, who usurped the Rightful Khelāfah from the A'emmah. Plural Kholafā'.

al-Mo'menēn, Commander of the Faithful?! What room does this leave then for any misunderstanding?!

- 13- With the words that the Prophet (Moḥammad) used on the Day of Ghadēr, he intended to put doubt in people's minds. [A recorded speech on 14 October 1995]

This means that Rasōlollāh was not explicit in appointing Amēr al-Mo'menēn as his successor, despite the fact that Allāh ordered him, whilst returning from the Farewell Pilgrimage: "O APOSTLE! DELIVER WHAT HAS BEEN REVEALED TO YOU FROM YOUR LORD; AND IF YOU DO IT NOT, THEN YOU HAVE NOT DELIVERED HIS MESSAGE¹".

Is it conceivable that the greatest prophet failed to convey Allah's message in the manner he was supposed to, especially in the face of such an order and such a warning?!

Worst still, Faḍlollāh's statement means that the Prophet *deliberately neglected his mission, and intentionally misled the people!!* What greater crime!!? Besides, does Allāh not say of His Prophet's words: "I (ALLĀH) SWEAR BY THE STAR WHEN IT GOES DOWN * YOUR COMPANION (PROPHET MOḤAMMAD) DOES NOT ERR, NOR DOES HE GO ASTRAY * NOR DOES HE SPEAK OUT OF DESIRE * IT IS NAUGHT BUT REVELATION THAT IS REVEALED²"?! Does Allāh not say: "MOST SURELY, IT IS THE WORD BROUGHT BY AN HONORED APOSTLE (PROPHET MOḤAMMAD) * AND IT IS NOT THE WORD OF A POET; LITTLE IS IT THAT YOU BELIEVE * NOR THE WORD OF A SOOTHSAYER; LITTLE IS IT

¹ Holy Qor'ān = sōrah 5, āyah 67.

² Holy Qor'ān = sōrah 53, āyāt 1-4.

THAT YOU MIND * IT IS A REVELATION FROM THE LORD OF THE WORLDS * AND IF HE HAD FABRICATED AGAINST US SOME OF THE SAYINGS * WE WOULD CERTAINLY HAVE SEIZED HIM BY THE RIGHT HAND * THEN WE WOULD CERTAINLY HAVE CUT OFF HIS AORTA * AND NOT ONE OF YOU COULD HAVE WITHHELD US FROM HIM¹".

But if, for the sake of argument, we say that the Prophet did indeed put doubt in people's minds, then how can we explain this āyah: "THIS DAY HAVE I PERFECTED FOR YOU YOUR RELIGION AND COMPLETED MY FAVOR ON YOU AND CHOSEN FOR YOU ISLAM AS A RELIGION²", by which Allāh completed the ceremonies of the Ghadēr?!

Was Allāh content with an incomplete mission?!

This is a cheap attempt to exonerate the leaders of the Bakri party and their followers, from the most serious crime of usurping the Khelāfah from Amēr al-Mo'menēn!!?

- 14- The Prophet (Moḥammad) never wrote down the successorship of 'Alī. [A recorded speech on 14 October 1995]

From the first day Rasōlollāh called his people to worship the indivisible One God, until the day of his martyrdom, he repeatedly announced that Amēr al-Mo'menēn was his first God-appointed successor³.

¹ Holy Qor'ān = sōrah 69, āyāt 40-47.

² Holy Qor'ān = sōrah 5, āyah 3.

³ For more information, see: Rasōlollāh, the Messenger of Allāh / Hosayni = page 171.

- 15- The problem with the Ḥadēth of Ghadēr is that it has been narrated most widely between the Sonnis (Bakris) and the Shē'ah. [al-Nadwah = vol. 1, page 422]

On the contrary, the fact that the Ḥadēth of Ghadēr has been narrated by both Bakri and Moslem scholars, shows its irrefutable authenticity. And the fact that they have both narrated it in large numbers only strengthens its genuineness.

Besides, the aḥādēth which have been narrated by both Moslem and Bakri scholars are innumerable; so should we follow Faḍlollāh in dismissing them too?!

- 16- The Sonnis (Bakris) argue over the meaning of the Ḥadēth of Ghadēr, when they should also argue over its chains of narrators. [al-Nadwah = vol. 1, page 422]

Whenever the Bakris want to escape from the truth, they viciously attack its chain(s) of narrators. So when they, instead, go for the meaning, it shows that the chain(s) of narrators have been authenticated by them in other narrations, in such a way that they cannot reject it.

And in this case, when the Bakris desperately try to provide another meaning for the Prophet's clear statements, such as: "Whomsoever I am his master, 'Ali is his master", it shows that they fully accept its chains of narrators.

But the question is: Why and how is it that the bigot Bakris accept the authenticity of this ḥadēth's chains of narrators, yet Faḍlollāh—who claims to be a Shē'ah—rejects them?!

- 17- The Imāmah¹ is not authentic in such a way that one cannot doubt it. [al-Aṣṣālah wa al-Tajdēd = al-Menhāj magazine = No. 2]

If by this statement he means to say that half of the people who stand towards the Ka'bah, do not accept the imāmah, then he should be reminded that the majority of the world population do not accept the prophethood; and worst still, they do not accept the tawhīd (the indivisible oneness of Allāh). So would it be correct to say that the prophethood, and the existence of Allāh, are not authentic in such a way that one cannot doubt them?!

And if he means to say that the imāmah is indeed not authentic, then he must stop beating about the bush, and reveal himself for what he is, and announce his true religion—a mixture of Wahhābism and materialism!!

- 18- Shē'ism is a perspective in understanding Islam. [Ta'ammolāt fi Āfāq al-Imām al-Kāḍim = page 94]

Does this statement, in any way, contradict Abō Bakr, 'Omar and 'Othmān^(Lam)2?! And does it, in any way, agree with Rasōlollāh, Amēr al-Mo'menēn and Sayyedat Nesā' al-'Ālamēn³!!?

- 19- The disagreement over the Khelāfah was a difference of opinions. [al-Nadwah = vol. 1, page 439]

¹ Successorship of Rasōlollāh. Also imamate.

² *La'natollāh 'Alayhem*: May Allāh distance them from His Blessings and Mercy. Used after mentioning the names of three or more opponents of the Fourteen Ma'ṣōmēn.

³ Chief of the Women of the World, a title given exclusively to Fāṭimah, the Daughter of Rasōlollāh, by Allāh.

Does this statement, in any way, contradict the bigot Wahhābis?!

20- In his speech on the Day of Ghadēr, Rasōlollāh indicated the preference of 'Ali's Khelāfah, and did not make it obligatory!!? [al-Ensān wa al-Ḥayāt = page 257]

This is what the Bakris claim, and no Shē'ah accepts. Let us see whether or not this suggestion is at all compatible with the events of the Day of Ghadēr, and the speeches.

When the Farewell Pilgrimage ended in Dhol-Ḥejjah, 10 Hejri, Rasōlollāh and the Moslems who lived outside Makkah moved out of the city. On his way to Madinah, Jabra'el descended to Rasōlollāh revealing this holy āyah: "O APOSTLE! DELIVER WHAT HAS BEEN REVEALED TO YOU FROM YOUR LORD; AND IF YOU DO IT NOT, THEN YOU HAVE NOT DELIVERED HIS MESSAGE, AND ALLAH WILL PROTECT YOU FROM THE PEOPLE; SURELY ALLAH WILL NOT GUIDE THE UNBELIEVING PEOPLE¹".

Rasōlollāh immediately stopped his camel in the middle of the desert, in an area called Khom, and ordered the Moslems who were with him to stop. He also sent messengers to the people ahead of him to turn back, and to the people behind him, to hurry.

Before noon on Thursday, 18 Dhol-Ḥejjah, more than one hundred and twenty thousand Moslems gathered under the scorching sun. Some of them took refuge in the shades of their rides, and others put one side of their cloaks under them and covered their heads with the other side.

¹ Holy Qor'ān = sōrah 5, āyah 67.

Rasōlollāh ordered a few Moslems to place a number of saddles on top of each other, piling them like a raised platform. Then he asked Amēr al-Mo'menēn to follow him up the stage.

There, he began to deliver a long speech, parts of which are as follow:

"O people! Allāh has revealed to me: 'O APOSTLE! DELIVER WHAT HAS BEEN REVEALED TO YOU FROM YOUR LORD; AND IF YOU DO IT NOT, THEN YOU HAVE NOT DELIVERED HIS MESSAGE, AND ALLAH WILL PROTECT YOU FROM THE PEOPLE; SURELY ALLAH WILL NOT GUIDE THE UNBELIEVING PEOPLE'¹. And I tell you why this verse was revealed:

Jabra'el descended to me three times, ordering me from Allāh to stand before this crowd, and announce to every white and black that 'Ali ibn Abi Ṭālib is my brother, my Waṣi and my Khalēfah among my people, and the Imām after me.

Know O people! that Allāh has indeed chosen him as your ruler and Imām; making OBLIGATORY his obedience to the Mohājirēn, the Anṣār, and those who come after them; to the Bedouin and the citizen; to the non-Arab and the Arab; to the free and the slave; and to all who believe in Allāh.

O people! this is, indeed, my last pilgrimage to Makkah; so listen and obey, and submit to your God's wish, for surely He is your Lord and Creator.

O people! do not deviate from his ('Ali) path; do not disperse from him; do not disdain his authority, for surely he is the one who guides to the Right Path and follows it, and vanishes the falsehood and prohibits

¹ Holy Qor'ān = sōrah 5, āyah 67.

it. He is not concerned with the blame of the blamer in the Lord's way.

O people! favor him, for surely Allāh favored him; and accept him, for surely Allāh chose him.

Surely I have executed [Allāh's order], surely I have informed, surely I have delivered, surely I have explained.

Surely what I told you has come from Allāh, the Almighty, that: There is no other Amēr al-Mo'menēn beside my brother; and that the rule of anyone after my death, other than him, is NOT LEGITIMATE.

Then Rasōlollāh took Amēr al-Mo'menēn's upper arm and moved it upwards saying:

O people! This is my brother and Waṣī, who knows my knowledge, and who is my Khalēfah among my people.

O Allah! Support whosoever supports him; and fight whosoever fights him; and help whosoever helps him; and let down whosoever lets him down; and distance from Your mercy whosoever renounces him; and wrath whosoever denies him his right.

O Allāh! You revealed to me that the Khelāfah after me is for °Ali, Your saint. O Allāh! I hold You as my witness that I delivered [Your message].

O people! After my speech, I invite you to shake my hand and give me your pledge of allegiance to him; and then, shake his hand, and call him Amēr al-Mo'menēn. I have indeed given my pledge of allegiance to Allāh, and °Ali has given his pledge of allegiance to me, and I will take your pledge of allegiance for him on behalf of Allāh. "THEREFORE

WHOEVER BREAKS (HIS FAITH), HE BREAKS IT ONLY TO THE INJURY OF HIS OWN SOUL¹".

Rasōlollāh then said with all his voice, while holding Amēr al-Mo'menēn's hand:

O people! Am I not more entitled to you than yourselves?

Moslems: Yes, O Rasōlollāh!

Then he moved Amēr al-Mo'menēn's upper arm upwards until people saw their armpits, saying:

So whomsoever I am his master, °Ali is his master. O Allāh! Support whosoever supports him; fight whosoever fights him; help whosoever helps him; let down whosoever lets him down; distance from Your mercy whosoever contradicts him. And let the truth turn where he turns.

So the witnesses must tell the absent, and fathers tell their sons²".

When Rasōlollāh finished his speech, it was time for the noon prayers; so he and the Moslems prepared themselves. It has been narrated:

"At noon on the Day of Ghadēr, Abō Dhar recited the Adhān³, adding: (Ash-hado anna °Aliyyan Waliyyollāh, I testify that °Ali is Waliyyollāh) as a third testimony after the first and the second testimonies: (I testify that there is no God but Allāh), and (I testify that Moḥammad is the Messenger of Allāh).

So a number of those who had shammed Islam hurried to Rasōlollāh, and complained to him, expecting that he reproves and scolds Abō Dhar.

¹ Holy Qor'ān = sōrah 48, āyah 10.

² Wa Le'awwal Marrah / The Martyred, Āyatollāh al-°Ozmā Sayyed Moḥammad Shirazi = vol. 2, page 254.

³ Call to the daily obligatory Ṣalawāt (prayers).

But instead, Rasōlollāh told them: Did you not understand my speech about 'Ali's position?! Have you not heard my testimony about Abō Dhar that 'The sky does not cover, and the earth does not carry a person with a tongue more truthful than Abō Dhar?!'.

He then said: You will surely turn upon your heels after my death¹".

Similar narrations have also been recorded about other companions of Rasōlollāh, such as Salmān and Belāl, who recited the Adhān at different times, mentioning the third testimony. This aroused the polytheism and the hatred in those who falsely claimed to be Moslems; and prompted more emphasis and confirmation from Rasōlollāh about the Khelāfah of Amēr al-Mo'menēn.

After the prayers on the day of Ghadēr, Rasōlollāh ordered that two large tents be put up. He sat in one tent to take the Moslems' pledges of allegiance for Amēr al-Mo'menēn on behalf of Allāh, and his Khalēfah sat in the other tent to be congratulated and called by his God-given title: 'Amēr al-Mo'menēn'.

For three days, Rasōlollāh kept more than one hundred and twenty thousand Moslems in that intense heat, during which they all entered his tent and then Amēr al-Mo'menēn's tent.

Scholars narrate that Abō Bakr^(LA) and 'Omar^(LA) were among those ahead of Rasōlollāh, when he stopped in Khom, but they—who were hurrying towards the Harshā mountain pass on the way to Medina, where they had planned to assassinate Rasōlollāh—disobeyed

¹ al-Feqh / The Martyred, Āyatollāh al-'Ozmā Sayyed Moḥammad Shirazi = vol. 19, page 331; narrated from: al-Solāfah fī Amr al-Khelāfah / Shaykh 'Abdollāh al-Marāghi, a seventh century Bakri scholar.

the order to turn back, and continued with their journey. So when he finished his long speech, he dispatched one of the Moslems, ordering him to return Abō Bakr and °Omar to Khom. It has been narrated:

"When Abō Bakr and °Omar were returned to Khom, Rasōlollāh reproached them for their disobedience, and for continuing their journey back to Madinah despite his order to return to Khom.

Then he told them to give their pledges of allegiance for Amēr al-Mo'menēn.

They said: Is this an order from Allāh and His Messenger?!!

Rasōlollāh: And can such a thing be without Allāh's order?! Yes, it is an order from Allāh and His Messenger!!¹".

So as everyone else, Rasōlollāh took their pledges of allegiance for Amēr al-Mo'menēn on behalf of Allāh, and then they went to Amēr al-Mo'menēn's tent to say: **"Bravo! Bravo! to you, O son of Abō Ṭālib. You have indeed become our master and the master of every Moslem². Peace and Allāh's mercy and blessings be upon you O Amēr al-Mo'menēn".**

After the three days, when all Moslems had entered the two tents, Allāh revealed the following:

"THIS DAY HAVE I PERFECTED FOR YOU YOUR RELIGION, AND COMPLETED MY FAVOR ON YOU, AND CHOSEN FOR YOU ISLAM AS A RELIGION³".

Later, No°mān ibn al-Ḥārith, came to Rasōlollāh and said:

"O Moḥammad! You told us to testify that there is no God but Allāh, and we agreed. You told us to

¹ Beḥār al-Anwār / al-Majlesi = vol. 28, page 99.

² Beḥār al-Anwār / al-Majlesi = vol. 37, page 108.

³ Holy Qor'ān = sōrah 5, āyah 3.

testify that you are the Messenger of Allāh, and we, reluctantly, agreed. You ordered us to pray, pay religious taxes, fast and go to Ḥajj, and we agreed. But you did not stop there, and you took your cousin's upper arm and favored him to us, saying: 'Whomsoever I am his master, 'Ali is his master'. So is this a thing from you, or is it from Allāh?

Rasōlollāh looked at him and said: By Allāh besides whom there is no God, this is from Allāh.

Then No'mān went back to his camel saying: 'O ALLĀH! IF THIS IS THE TRUTH FROM THEE, THEN RAIN UPON US STONES FROM THE SKY, OR INFLICT ON US A PAINFUL PUNISHMENT¹'.

When he left, a stone came from the sky, entered his head and came out from underneath him, and he fell dead.

Then Allāh revealed the following verses:

'ONE DEMANDING, DEMANDED THE CHASTISEMENT WHICH MUST BEFALL * FROM ALLAH, THE UNBELIEVERS -THERE IS NONE TO AVERT IT- * FROM ALLAH, THE LORD OF THE WAYS OF ASCENT^{2,3}'.

After No'mān died, Rasōlollāh asked the Moslems: Did you see?

Moslems: Yes, we saw.

Rasōlollāh: And you heard?

Moslems: Yes, we heard.

¹ Holy Qor'ān = sōrah 8, āyah 32.

² Holy Qor'ān = sōrah 70, āyāt 1-3.

³ Taqrēb al-Qor'ān / The Martyred, Āyatollāh al-'Ozmā Sayyed Moḥammad Shirazi = vol. 9, page 141.

Rasōlollāh then said: Blessed is he who is loyal to him (°Ali); and doomed is he who betrays him¹".

What part of the above does it show any of the 'preference' that Faḍlollāh claims?! And what part of the above does it not show the 'obligation' of the Moslems towards the Khelāfah of Amēr al-Mo'menēn?!

Leaders of the Bakri party

- 21- The rules of Abō Bakr, °Omar and °Othmān were wise. [As'elah wa Ajwebah min al-Qalb = page 83]

Why did then Amēr al-Mo'menēn^(AS) and Sayyedat Nesā' al-°Ālamēn^{(A&S)²} oppose them so strongly?!

And if the rules of Abō Bakr, °Omar and °Othmān^(Lam) were wise, then they must have been right in suppressing Amēr al-Mo'menēn and Sayyedat Nesā' al-°Ālamēn, who must have become traitors to Islam and justice by rising up against the Bakri rule, and therefore deserved to be punished!!!

Here, a Faḍlollāh supporter may try to exonerate him, by claiming: Faḍlollāh did not mean 'wise' in the sense that they did not intentionally and deliberately make mistakes and commit unIslamic actions, he rather used 'wise' as the preferable Bakri title for Abō Bakr, °Omar and °Othmān, without the purpose of transmitting any other idea.

¹ al-Imām °Ali Khalēfato Rasōlellāh / Sayyed Moḥammad-Ebrāhēm al-Qazwini = page 95.

² °Alayhas Salām: Peace be upon her. It is a mark of devotion to use this salutation when mentioning the name of Rasōlollāh's daughter, Fāṭimah, or certain female members of his family.

But we allow Faḍlollāh, himself, to clarify this point for his naïve supporter:

“There were no negative attitudes [from the Moslems] toward the Prophet throughout his life. [Fekr wa Thaqāfah magazine = page 2, 27 June 1997]

“The Wise Kholafā’ (Abō Bakr, ‘Omar and ‘Othmān), tried to imitate the Messenger, and they worked according to the inspiration of the Qor’ān in every matter of the government”. [al-Sharq al-Awsat magazine = No. 8001, 24 October 2000]
Can a non-Bakri ever make such claims?!

Faḍlollāh is trying to deny every and all unIslamic acts of the Bakri leaders, during and after the martyrdom of Rasōlollāh; acts which, according to all Moslem and many Bakri scholars, included:

- questioning the instructions of Rasōlollāh on countless occasions;
- objecting to the teachings of Rasōlollāh on innumerable occasions;
- disobeying the direct orders of Rasōlollāh, on great many occasions;
- violating various Islamic laws;
- beating to death two stepdaughters of Rasōlollāh;
- attempting to assassinate Rasōlollāh on several occasions;
- poisoning Rasōlollāh to death;
- preventing Rasōlollāh from writing his will;
- forcefully delaying the burial ceremonies of Rasōlollāh—until all Bakri leaders could gather in Madinah—under various pretexts, such as: “he is alive; his soul will return to his body, and he will sever the arms and legs of anyone who claimed he was dead”;

- usurping the Khelāfah of Amēr al-Mo'menēn;
- attacking the home of Amēr al-Mo'menēn and Sayyadat Nesā' al-^cĀlamēn a number of times;
- setting the home of Amēr al-Mo'menēn and Sayyadat Nesā' al-^cĀlamēn on fire;
- slapping, kicking, lashing, inuring with sword and nail, and crushing the six-month-pregnant daughter of Rasōlollāh between the burning door and the wall;
- causing the miscarriage of Rasōlollāh's third grandson, Moḥassin;
- causing the death of Rasōlollāh's only daughter, Sayyadat Nesā' al-^cĀlamēn;
- attempting to dig up her grave;
- tying up Amēr al-Mo'menēn's hands, placing a rope around his neck and violently pulling him in the streets of Madinah;
- threatening to execute Amēr al-Mo'menēn;
- beating Amēr al-Mo'menēn's supporters;
- conspiring to assassinate Amēr al-Mo'menēn;
- usurping the inheritance of Rasōlollāh;
- usurping Sayyadat Nesā' al-^cĀlamēn's positions;
- burning countless copies of the Holy Qor'ān;
- banning the writing of the Holy Ḥadēth;
- prohibiting the Companions of Rasōlollāh from leaving the city of Madinah;
- introducing many heresies as Islamic beliefs, laws and practices;
- forcing Abō Dhar, the great Companion of Rasōlollāh, and his family to exile, to a barren desert until their death;
- viciously beating a number of Rasōlollāh's Companions;

- murdering Mālik ibn Nowayrah and his men, and raping his wife; and using Mālik's decapitated head as firewood under their pot;
- setting Fojā'ah on fire;
- and many other unIslamic actions of Bakri leaders during the life and after the martyrdom of Rasōlollāh, all of which have been narrated by Moslem and great many Bakri scholars.

22- The objection of some of the Ṣaḥābah¹ to the Prophet on the day of Ḥodaybiyah was conscientious. [al-Ensān wa al-Ḥayāt = page 318]
 Now, even the greatest Messenger of Allāh has conscientious objectors!? °Omar, to be precise!! What a world?! And what a conscience?!

23- Omm al-Mo'menēn (Mother of the Faithful) Lady °Ā'eshah, was not the one who led the [Jamal] war [against Amēr al-Mo'menēn]; and she was not the one who planned for it; and was not the one who caused it. [al-Afkār magazine = 16 December 2002]
 This is what they mean by: "rewriting history"!! It even contradicts Bakri confessions.

24- "The idea of favoring [a Godly person over another] tires the intellect and satisfies the self arrogance". [Min Waḥi al-Qor'ān = vol. 5, page 15] **"Favoring a prophet over another prophet is a cause for enmity and division".**
"There is no benefit in favoring a prophet over

¹ Plural of Ṣaḥābi: A companion of Rasōlollāh.

another prophet. “[Min Wahī al-Qor’ān = vol. 9, page 141]

The above statements clearly contradict the Holy Qor’ān and the Holy Ḥadēth. Allāh, Rasōlollāh and the other ma’sōmēn have repeatedly, on countless occasions, announced that this Godly person, for example, is superior to that Godly person.

And the reason why Allāh and His Messengers have, frequently, informed the people about the different levels of importance of innumerable Godly persons, and have compared and balanced them against each other, are various.

One of the reasons is that people learn which messenger to follow. If at a certain time, people had two messengers of Allāh, should they not know which one is the senior in order to follow him?! Should the Israelites have not known who was the senior messenger, Mōsā or Hārōn, who lived at the same time, in the same place and among the same people?! How else could they have followed the right messenger?!

And the other reason is that people need to know who is more superior, in order to love him more, and try to imitate him in their actions and ways of life, and try to bring themselves closer to him, which means closer to Allāh; even if that messenger lived a thousand years before their time, and was supposedly succeeded by a thousand other messengers.

And the other reason is that people must know, whatever they can, about the lives and the missions of Allāh’s ambassadors, who were the most complete and most perfect persons of their times; and the knowledge of seniority and superiority is a vital part of knowing these ambassadors. It is impossible to learn about the lives and the missions of two messengers, without knowing which is the senior and superior.

This knowledge brings unlimited benefits to the person who gains it, on top of which is his chance to bring himself ever more close to his Lord; and its absence causes an enormous loss to the one who lacks it, on top of which is his disability to bring himself ever closer to his Lord.

Could a person have attained eternal bliss by following Mōsā at the time of ʿEisā?! Could a person have avoided eternal torment by following Ādam at the time of Ebrāhēm?! Could a person have followed Nōḥ, as his prophet, without knowing that he was senior to Shēth?! Could a person have followed Esmāʿēl and not Eshāq, without knowing the former was the senior?!

And this knowledge of seniority and superiority does not cause enmity and division between the people. Does knowing the seniority of Ebrāhēm over Nōḥ cause trouble?! Does knowing the seniority of Moḥammad over ʿEisā cause enmity?!

Yes, there is a kind of division between the Christians and the Moslems, for example, but it is not because the Moslems say Moḥammad is superior to ʿEisā, it is rather because the Christians say ʿEisā is God and the Son of God, and Moḥammad is a liar.

Besides, should we only learn about the most detailed particulars of the dinosaurs, who became extinct, and were of an inferior and incomparable kind to humans, and not learn about the details of the lives and the missions of great prophets, who are the most perfect and complete humans?!

And does Faḍlollāh know something that Allāh and His Messengers do not?! Why have they so plentifully spoken about seniority and superiority? And why has Faḍlollāh condemned it?! Now, can the arrogant Faḍlollāh find the courage to directly say that what Allāh, Rasōlollāh and his twelve God-appointed

successors have said about the superiority of some Godly persons over others “serve their self arrogance”!? However, it is not just a matter of favoring a prophet over another prophet, both of whom lived thousands of years ago, or even the fact that Moḥammad is superior to ‘Eisā, or vice versa; Faḍlollāh is not aiming at that target, he has a more sinister objective in mind. His real reason for making the above heretic statements becomes more apparent after reading his following assertions:

“Talking about the superiority of Fāṭimah over Maryam, or vice versa, does not bring any benefit to anyone”. [Min Waḥī al-Qor’ān = vol. 5, page 15]

“The knowledge of whether Fāṭimah is the superior or Maryam, does not bring any benefit to the person who knows it, nor does it cause any loss to the person who does not know it; it is a mere extravagance of the thought”.

“If there were no disagreements between Maryam and Fāṭimah over this issue, why then should we disagree?! Fāṭimah has her high position, and Maryam has her high position; and there is no problem”. [Khalfiyyāt Ketāb Ma’sāt al-Zahrā’ / al-‘Āmili = vol. 3, No. 600]

“Favoring Fāṭimah over Maryam is absurdness, backwardness and narrow-mindedness”. [Khalfiyyāt Ketāb Ma’sāt al-Zahrā’ / al-‘Āmili = vol. 3, No. 598]

But Faḍlollāh’s real reason is not just Fāṭimah and Maryam, it is more important, as it becomes clearer from his following affirmation:

“Talking about the superiority of an Imām over a prophet does not bring any benefit to anyone”. [Min Waḥī al-Qor’ān = vol. 5, page 15]

Faḍlollāh makes known his intention even further by declaring many statements such as:

“There were no negative attitudes [from the Moslems] toward the Prophet throughout his life. [Fekr wa Thaqāfah magazine = page 2, 27 June 1997]

“The objection of some of the Ṣaḥābah to the Prophet on the day of Ḥodaybiyah was conscientious”. [al-Ensān wa al-Ḥayāt = page 318]

“The rules of Abō Bakr, ‘Omar and ‘Othmān were wise”. [As’elah wa Ajwebah min al-Qalb = page 83]

“The Wise Kholafā’ (Abō Bakr, ‘Omar and ‘Othmān), tried to imitate the Messenger, and they worked according to the inspiration of the Qor’ān in every matter of the government”. [al-Sharq al-Awsat magazine = No. 8001, 24 October 2000]

“Omm al-Mo’menēn (Mother of the Faithful) Lady ‘Ā’eshah, was not the one who led the [Jamal] war [against Amēr al-Mo’menēn]; and she was not the one who planned for it; and was not the one who caused it”. [al-Afkār magazine = 16 December 2002]

And by making declarations such as:

“Education and Self training were what provided Zahrā’ with the ‘Eṣmah¹”. [Esteftā’āt al-Shaykh al-Tabrizi = answer No. 5]

“There is no definite proof to the fact that Fāṭimah was not an ordinary woman². [Ta’ammolāt Islamiyyah Ḥawl al-Mar’ah = page 9]

“The participation of Zahrā’ in the Mobāhalah is not proof for her greatness; as the Prophet took his family because they were the dearest and the most beloved people to him, to prove that he was ready to sacrifice them for this religion. Her participation does not prove anything else!!? “[al-Ḥawzah al-‘Elmiyyah Todēn al-Enḥerāf / al-Mash-hadi = page 77]

“We do not need what history records about the supernatural aspects, and the ceremonies of the heaven, in the marriage of Zahrā’” [Khalfiyyāt Ketāb Ma’sāt al-Zahrā’ / al-‘Āmili = vol. 3, No. 602]

“And what is the benefit or the loss if we know or do not know whether or not Zahrā’s was Light?! This is a knowledge which does not bring any benefit to the one who knows it, and does not cause any loss to the one who does not know it”. [al-Zahrā’ al-Qodwah = page 120]

So from all of the above, Faḍlollāh’s agenda must have become quite clear beyond any doubt: On the one hand,

¹ The state of immunity from committing sins, making mistakes, or any act of forgetfulness, etc. whilst the choice to commit sin remains open to the individual. Prophets and their awṣiyā’ have this attribute and are called ma’ṣūm.

he tries to raise the Bakri leaders from their lowest of the low positions to much higher levels, making lowly backward infidel criminals into first-class pious sincere Moslems. And on the other hand, he attempts to lower the Fourteen Ma^cšōmēn from their highest of the most high positions to much lower levels, making the most complete and most perfect humans into ordinary, and in many cases sub-ordinary, Moslems.

And after all his hard work, when comparison is still impossible between these Godly persons and those slaves of Shayṭān, Faḍlollāh finds no alternative other than condemning the idea of seniority and superiority to escape such revealing comparisons.

Bakris in the Hereafter

- 25- A person who has been convinced of ^cAli's Khelāfah, but still denies it, deserves [God's] punishment; but Allāh may forgive him!? [al-Masā'el al-Feqhiyyah = page 401]

Would it be correct to say that Shemr, who viciously killed Imām Ḥosayn, deserves God's punishment; but Allāh may still forgive him?! Would it be right to say that Shayṭān, who rebelled against the Almighty Allāh, deserves God's punishment; but Allāh may still forgive him?! Would it be acceptable to Faḍlollāh, who shows great animosity towards the Zionists, to say that Sharon deserves God's punishment; but Allāh may still forgive him?!

Would Allāh remain Just?! Would He remain Fair?! Would He remain Wise?!...

- 26- The prophetic narration: "Whosoever dies without knowing (having allegiance to) his Imām, he has died the death of ignorance" is not authentic. [a recorded speech]

There is no disagreement between Moslem scholars over the authenticity of this ḥadēth from Rasōlollāh. In fact they narrate many ahādēth from many of the Fourteen Ma'şōmēn in this regard.

Bakri scholars also accept this ḥadēth as authentic. And their most authentic and highly admired book after the Qor'ān: "Şahēḥ / al-Bokhārī", also narrates it. Below, are some Bakri references which record this ḥadēth in different forms, through many chains of Bakri narrators:

- 1- al-Aḥādēth al-Mokhtārah / al-Maqdesi = vol. 8, pages 194 and 198.
- 2- Faṭḥ al-Bārī / al-°Asqalāni = vol. 13, page 7.
- 3- Ḥelyat al-Awliyā' / Abō No°aym = vol. 3, page 224.
- 4- Majma° al-Zawā'ed / al-Haythami = vol. 1, page 324; vol. 5, pages 218 and 223.
- 5- al-Mo°jam al-Awsaṭ / al-Ṭabarāni = vol. 1, page 79; vol. 6, page 70.
- 6- al-Mo°jam al-Kabēr / al-Ṭabarāni = vol. 12, page 160; vol. 19, pages 334 and 388.
- 7- Moşannaf / °Abdorrazzāq = vol. 2, page 379.
- 8- Moşannaf / Ibn Abi Shaybah = vol. 7, page 457.
- 9- Mosnad / Abi °Awānah = vol. 4, pages 416, 422 and 423.
- 10- Mosnad / Abi Ya°lā = vol. 4, page 234; vol. 13, page 366.
- 11- Mosnad °Abdollāh ibn °Omar / al-Ṭarsōsi = vol. 1, page 28.
- 12- Mosnad / Aḥmad = vol. 1, pages 297 and 310; vol. 3, pages 445 and 446; vol. 4, page 96.

- 13- Mosnad al-Shāmiyyēn / al-Ṭabarāni = vol. 2, page 437.
- 14- Mosnad al-Shahāb / al-Qoḍā'i = vol. 1, page 277.
- 15- Mosnad / al-Ṭayālisi = vol. 1, page 259.
- 16- Ṣaḥēḥ / al-Bokhārī = vol. 6, pages 2588 and 2612.
- 17- Ṣaḥēḥ / Ibn Ḥabbān = vol. 10, page 434.
- 18- Ṣaḥēḥ / Moslem = vol. 3, pages 1476, 1477 and 1478.
- 19- Sho^cab al-Eimān / al-Bayhaqi = vol. 6, page 60.
- 20- Sonan / al-Dārimi = vol. 2, page 214.
- 21- Sonan / Ibn Abi ^cĀṣim = vol. 2, page 503.
- 22- al-Sonan al-Kobrā / al-Bayhaqi = vol. 2, page 314; vol. 6, page 300; vol. 8, page 157.
- 23- al-Tārēkh al-Kabēr / al-Bokhārī = vol. 6, page 445.
- 24- al-Ṭabaqāt al-Kobrā = vol. 5, page 144.
- 25- Tafsēr al-Qor'ān al-^cAzēm / Ibn Kothayr = vol. 1, page 518.
- 26- al-Jāmi^c le Aḥkām al-Qor'ān / al-Qorṭobi = vol. 14, page 56.
- 27- Tahdhēb al-Kamāl / al-Mazzi = vol. 9, page 463.

Despite the above, why did Fadlollāh doubt the authenticity of this ḥadēth?!

Maybe it was to make room for the following assertion: **"[After Rasōlollāh's death], the Moslems exercised their differences in an Islamic way, keeping themselves on the Right Path!?"**. [al-Nadwah = vol. 1, page 439]

The above statement does not go well with the prophetic narration in question. Either a person who dies while having no allegiance to his Imām, dies as a non-Moslem; or no matter what the person does regarding his Imām, even if he usurps the position of that Imām and sits in his place, he still dies as a Moslem.

It is beyond question that Rasōlollāh announced, on countless occasions, that Amēr al-Mo'menēn is his God-appointed successor; and it is beyond dispute that Abō Bakr, °Omar and °Othmān, forcefully, usurped the successorship of Rasōlollāh, thus they had no allegiance to their rightful Imām—Amēr al-Mo'menēn, and according to the prophetic narration, they died as non-Moslems.

And every person who dies as a Bakri—while following Abō Bakr as Rasōlollāh's first Khalēfah instead of Amēr al-Mo'menēn, he has died as a non-Moslem according to the prophetic narration.

And how can the likes of Faḍlollāh accept such a consequence?! Abō Bakr, non-Moslem?! °Omar, non-Moslem?! °Othmān, non-Moslem?! It is much easier and more comfortable for them to reject the undisputed authenticity of this ḥadēth!!

Aḥādēth

- 27- The aḥādēth should undergo Ta'wēl. [al-Fekr al-Jadēd magazine = No. 13]

Ta'wēl has rules which must be observed. One cannot subject things to Ta'wēl without proper cause, and just because he does not like them as they are.

Feqh – Islamic law

28- The rejection of Qiyās¹ was because there was no need for it. [Ta'ammolāt fi Āfāq al-Imām al-Kādim = page 94]

The rejection of Qiyās is and has been and will continue to be for the sole reason that humans, with the exception of prophets and their awṣiyā', do not have contact with Allāh; and thus they do not have a comprehensive knowledge of Islam in a way which enables them to successfully use Qiyās to set Islamic laws. And for this reason, Qiyās was rejected in Islam. However, the Bakris stubbornly use Qiyās as a source for what they call Islamic laws, and thus produce gigantic blunders.

29- We can use the Qiyās where we do not have another way of finding an Islamic law. [Ta'ammolāt fi Āfāq al-Imām al-Kādim = page 94]

This assumption is wrong. There is always a way to find an Islamic law.

30- Abō Ḥanēfah is justified for using Qiyās, because he did not believe in the authenticity of more than eighteen aḥādēth. [al-Montālaq = No. 111, page 76]

Only a Ḥanafī² can ever exonerate Abō Ḥanēfah. Abō Ḥanēfah should not have ever allowed himself to pass what he called Islamic laws, as he was clearly not qualified to do so.

¹ Qiyās: Measurement or comparison of subjects without known Islamic laws, with subjects that have known Islamic laws.

² An adherent of a particular branch of Bakrism founded by Abō Ḥanēfah. The Ḥanafī sect is the closest to Wahhābism. The Tālibān were Ḥanafis.

And bringing the excuse that he did not believe in the authenticity of more than eighteen aḥādēth is truly unbelievable; because it justifies Abō Ḥanēfah for calling Imām Ṣādiq a LIAR, and not accepting what the Imām said as true!!

And how can Faḍlollāh, as someone who claims to be a Moslem, justify the actions of Abō Ḥanēfah, a person who founded a religion which has introduced countless contradictions to the religion of Allāh?!

As an example the following so called Islamic law should be enough to give you some idea of Abō Ḥanēfah's perverted religion, and also the deviation of his justifiers. The Ḥanafis say: If a man enters into a marriage with a woman whom he is not allowed to marry, like his mother or sister, and has sex with her, knowing that it is prohibited, he will not be subject to the punishment (Ḥadd) of unlawful sexual relation (Zenā)!!!¹.

31- Faḍlollāh has many aberrant fatāwā (religious decrees).

A person who has not studied Islam in a way that a Mojtahid does, and who has no correct Islamic beliefs, and who has decided to look at Islam through a materialist viewpoint, and who is determined to bring Islam closer and closer to Wahhābism and materialism... cannot be expected to produce anything better.

Among his aberrant fatāwā are:

- 1- It is NOT permissible to recite the Third Testimony in the Eqāmah. [Fekr wa Thaḳāfah magazine = No. 177, page 4, 29 Rabē^c al-Awwal 1421]

¹ al-Feqh 'Ala al-Madhāhib al-Arba'ah. = vol. 5, page 98.

- 2- Performing the Friday Prayer (Ṣalāt al-Jom'ah) in a Sonni (Bakri) mosque, behind a Sonni (Bakri) Imām, is permissible, and there is no need to perform it again. [Fekr wa Thaqāfah magazine = No. 8, 10 May 1996]
- 3- Saying: 'āmēn' is permissible after reciting the sōrah of al-Ḥamd in the ṣalāt, especially with the intention of supplication. [al-Masā'el al-Feqhiyyah = vol. 1, page 92]
- 4- Placing the right hand on the left hand, or vice versa (al-Takfēr) during the ṣalāt, with the purpose of submissiveness to Allāh, is permissible, unless it is done as a part of the ṣalāt. [al-Masā'el al-Feqhiyyah = vol. 1, page 91]
- 5- Islamic Fasting (ṣawm) is not obligatory in places where the day is long and there is no clear end to it. [Fekr wa Thaqāfah magazine = 7 February 1998]
- 6- It is obligatory to use all necessary means in "Promoting Virtue, and Prohibiting Vice" regarding the parents, including: talking to them harshly, beating them, imprisoning them... [Feqh al-Sharē'ah = vol. 1, page 632. al-Masā'el al-Feqhiyyah = vol. 2, page 305]
- 7- Donating money to groups, etc. that practice Taṭbēr and/or Zanjēr¹ is NOT

¹ Two programs of the Ḥosayni Ceremonies.

permissible. [al-Masā'el al-Feqhiyyah = vol. 1, page 145]

- 8- The various aḥādēth which have been narrated from the A'emmah and Rasōlollāh, state that eating Rabbit meat is prohibited; but I (Fadlollāh) have a reservation in issuing a fatwā of prohibition!!? [al-Nadwah = vol. 1, page 828. Taḥaddiyāt al-Mahjar = page 139]
- 9- Shaking hands with the strangers of the opposite sex can be permissible. [al-Nadwah = vol. 6, page 723]
- 10- The Islamic marriage contract does not have to be orally made; it can be made in writing or with mere action, (i.e. sexual intercourse!), if these are considered by the majority as a marriage contract. [Feqh al-Ḥayāt = page 264]
- 11- Fadlollāh has issued a number of statements against the Islamic Temporary Marriage (Mot'ah). [Donya al-Mar'ah = page 340. al-Mar'ah Bayna Wāqi'cha al-Resāli = page 101]
- 12- Wearing perfume by women outside their homes, in a sexually arousing way, is discouraged (it is NOT prohibited). [Feqh al-Ḥayāt = page 54]
- 13- It is permissible for women to wear their jewelry outside their homes, in a way visible to men. [Feqh al-Ḥayāt = page 54]

- 14- Sending and receiving love letters of all sorts outside of marriage is permissible, even when marriage is not possible. [al-Masā'el al-Feqhiyyah = vol. 2, page 411]
- 15- To look intentionally at the private parts of other persons is permissible, if they insist on baring them; be it man or woman, Moslem or non-Moslem, of the same sex or otherwise. [Ketāb al-Nekāḥ = vol. 1, page 66]
- 16- Letting flats or any premises for use as brothels, etc. is permissible in some cases. [al-Nadwah = vol. 4, page 58]
- 17- Female masturbation is permissible unconditionally. [Feqh al-Ḥayāt = page 54]
- 18- Male masturbation is permissible in special circumstances. [al-Masā'el al-Feqhiyyah = vol. 1, page 188]
- 19- Watching sex movies can be permissible.
- 20- Smoking tobacco is prohibited.
- 21- Shaving of the beard is permissible.
- 22- The infidels and polytheists are Ṭāhir¹. [Fekr wa Thaqāfah magazine = No. 8, 10 August 1996]
- 23- The infidels and polytheists can enter and stay in the mosques and the holy shrines. [al-Masā'el al-Feqhiyyah = vol. 1, page 37]
- 24- Facing the Qeblah¹ or turning the back to the Qeblah during urination and excretion is permissible.

¹ Ritually clean.

- 25- Eating from the prohibited money is permissible.
- 26- Listening to music and singing is permissible, even if the singer is a woman and the listener is a man.

No marje^c has ever issued such fatawā throughout the Moslem history, as they are clearly contradictory to the Islamic law and its sources.

Anyhow, let us acquaint ourselves with one of Faḍlollāh followers who has taken him as his Marje^c.

His name is Qonfodh; he has 38 years of age and lives in Lulea, Sweden with his parents, ^cAtēq and Ḥafṣah; his 14 year old son, Bāz, and his 13 year old daughter, Jo^cdah. His wife, Dana, has recently left him. He owns and runs a successful estate agency.

We went to meet him and his family on the first Friday of the Holy month of Ramaḍān.

After welcoming us into his home and preparing breakfast, he joined us in eating!! Then, when he was ready to perform his daily prayers, he stood to say his noon (Zohr) and afternoon (^cAṣr), first and second evening (Maghreb) and (^cEshā'), and morning (Ṣobḥ) prayers, one after the other!! In astonishment we asked him why he had broken his fast during the holy month of Ramaḍān, even though he was not traveling and he was not ill, and why he had performed his five daily prayers all at the same time. He replied that his Marje^c, Faḍlollāh, says that in places where the day is long and does not have a clear end, ṣawm is not obligatory, and the five daily prayers can be performed at any time.

This is when all the marāji^c say that people who live in such places should either follow the prayer times of the

¹ Direction of the Ka'bah.

nearest city to them, where day and night times are normal, or they should follow those of the holy city of Makkah; and that ṣawm remains obligatory for such people, but according to the starting and finishing times of the nearest city or that of Makkah.

Later, when he left the room, we heard him shout at someone and speak to them very loudly and harshly, using abusive language; and we heard the noise of beating, and a lot of screaming and wailing! When he came back, he explained that his parents °Atēq and Ḥafṣah do not pray, and according to his Marje°, Faḍlollāh, it is obligatory for him to speak harshly to them, beat them, imprison them, etc. to force them to do good deeds (in this case, perform their daily prayers), and prevent them from doing bad deeds (in this case, not miss their daily prayers)!!?

This is what no marje° accepts, as it contradicts the Holy Qur'ān and the Holy Ḥadēth.

By then, his son and daughter, Bāz and Jo°dah, were ready to be taken to the swimming pool; so we left with Qonfodh in his seven-seater to drop his children at the swimming pool. When we reached there, we saw that it was a mixed-sex environment, and we were amazed to see our *faithful* friend bring his children to this swimming pool and allow them to change into swimming trunk and bikini, and see other men and women in their trunks and bikinis, and equally be seen by them. Noticing our amazement, he explained that his Marje° says that boys and girls can go to mixed-sex swimming pools before they reach the age of sexual maturity, which to him is the first time a girl menstruates and a boy has a wet dream, and until that time they do not have to practice and observe any Islamic law!

This is what no marjē^c accepts. They say that girls must observe all Islamic laws when they complete nine years of age, and boys must observe all Islamic laws when they first see a wet dream, or grow pubic hair, or turn fifteen, whichever comes first. And even before they reach that point, boys and girls should observe certain Islamic laws.

We then headed for his office, where he sells and lets property. As we arrived, a would-be customer walked in. He made some inquiries about the different rent prices, and the specifics of certain properties; he then announced his intention to rent a suitable detached property to be used as a massage parlor with male and female prostitution. We thought that our *faithful* friend would not sign such an agreement, but he DID. And as soon as the new customer left, Qonfodh tried to calm our astonishment by saying that Faḍlollāh permits such businesses.

Has any other marjē^c ever given such a fatwā in the entire history of the Islamic law?!

Soon, he took us to the local Sonni (Bakri) mosque, to perform the Friday Prayer with a Bakri Imām. We said that the marāji^c state that the Imām should be a Moslem, i.e. Shē^cah, and that he should be just; but he insisted that Faḍlollāh says otherwise! However, we did not join the prayer, and decided to watch what our *faithful* friend did. Well, he did exactly what all the other Bakris do!! He did not mention the 'Third Testimony' in the eqāmah that he recited, which he should have done; he said 'āmēn' when the Bakri Imām reached the end of al-Ḥamd, which he should not have done; he placed his right hand on his left hand (al-Takfēr), throughout his standing positions, which he should not have done; he placed his forehead on the carpet while performing the sojōd, which he should

have placed on earth instead... This is beside the many contraventions in the ṣalāt of the Ḥanbali Imām, above which was his lack of belief in the Khelāfah of Amēr al-Mo'menēn after the martyrdom of Rasōlollāh. Again, Qonfodh explained to us that he was following the various fatāwā of his Marje^c Faḍlollāh.

No real marje^c has ever issued such fatāwā.

When they finished their Friday Prayer, we performed our own prayers, and sat down with Qonfodh to talk about life.

He poured his heart out to us about his wife, Dana, which had recently left him. At first, everything was her fault; she was this and she was that, she had done this and she had done that. She did not have a strict Ḥejāb, he said, so he spoke with her gently and politely, and tried everything to help encourage her to observe the Islamic dress code. When his wife refused to change, he gradually moved to the end of the list—the methods which his Marje^c Faḍlollāh allows to be used with the wives who do not observe the Islamic laws: to cleverly put some light pressure on her, to persuade and encourage her to become *faithful*. And he repeated to us, several times, his wish that his Marje^c allow men to deal with their wives, as he allows them to deal with their parents!!?

However, in the heat of the conversation, he admitted that the reason his wife left him was because she found a love letter which was sent to him by a girl half her age. He confessed that he had been sending and receiving love letters with Zobaydah, a 15 year old hair and beauty trainee. He said that they were both in love with each other, and that they both knew that marriage was out of the question; but they were continuing writing love letters nonetheless.

And to defend himself, he immediately added: My Marje^c, Faḍlollāh, allows this sort of relationship between a man and a girl!!?

This is what no marje^c has ever allowed.

At dinner time, Qonfodh invited us to a restaurant which specialized in serving Rabbit meat; saying that his Marje^c permits the eating of Rabbit meat.

But we politely said that the marāji^c do not agree with such a fatwa, and it contradicts Rasōlollāh and the Ma^cṣōm¹ A'emmah, and therefore we will not touch Rabbit meat.

So he took us to a place he spoke highly of, with good food and good people! It was one of the properties which he had put out to rent. It was a restaurant with bar facilities!!

As soon as we entered, we were splashed with a good amount of Champaign from a small party in one corner, which made us angry and uneasy; and as we headed to the washroom to wash it clean, he told us that the great Marje^c, Faḍlollāh, says that wine is not Najis or ritually unclean! We also noticed that a woman was singing in another corner, and music was being played, so we decided to leave; but Qonfodh said that we can leave from the backdoor on the other side of the restaurant, and go to one of his apartments for dinner.

Then as we were making our way to the exit, we passed by a special section which had been leased to a nude club, and saw the biggest surprise yet: a number of men and women had unclothed themselves, and were completely naked. Our *faithful* friend decided to stay and watch them, saying that his Marje^c Faḍlollāh

¹ A person who does not commit sins, does not make mistakes, does not forget, etc. although he/she has the choice to commit sins. Prophets and their awṣeyā' are ma^cṣōm.

allows looking at the naked bodies of any person who insists on showing their body, be it male or female, of the same sex or otherwise, Moslem or non-Moslem; but we left in haste without hearing him out.

We had already come to a boil when he left the restaurant, and we simultaneously reproached and scolded him for his shameful actions; for coming to a place where music is played, and a woman sings, and alcohol is served and accidentally splashed on people, and men and women take off their clothes, etc.

However, he insisted that he had committed no sin, and that everything he had done was according to his Marje^c's written fatāwā. So we spoke more angrily to him, called him a liar, and told him: that no marje^c has ever said such things are permissible, and no *faithful* Moslem can do such things. But he insistently took us to his library to show us the books in which Faḍlollāh mentions these so called fatāwā.

To our great astonishment, it was exactly as he had told us; and according to the books we saw, Qonfodh had committed no sin throughout the day. And we saw many more things as well, which our *faithful* friend had yet not done in front of us. So we sarcastically asked him: You probably masturbate too?! He answered: Since my wife is not here, I am allowed to masturbate whenever I feel a considerable sexual urge. I do it once a week.

Hearing these things, we decided we could no longer stay with him, and one of us told him before we left his home: Your biggest sin is that you have taken Faḍlollāh as your Marje^c; a wicked man who relates to Islam what is not Islamic, and who introduces as Islamic laws what contradict Allāh, the Messenger of Allāh and the Book of Allāh.

On our way out, we saw his mother Ḥaṣṣah with a black eye, and we saw his father ʿAtēq with bruised ribs!!

This is not just a fictional scenario, these are what Faḍlollāh's followers are permitted to do. And these are not the only things they have been allowed to do, there are a great deal more.

And what makes one worry is that the issuing of such fatawā is a work in progress, whose end is not in sight and whose results are not predictable.

Some scholars anticipate the introduction of many more gravely devious fatawā from Faḍlollāh, things which may include: drinking alcohol, sex outside of marriage, sodomy... Because Faḍlollāh's reasons for permitting male and female masturbation, for example, can with relative ease also allow homosexual relationships in special circumstances, where, for instance, people are imprisoned for long periods...

May Allāh never bring that day.

Raḥah

- 32- We seek an alternative meaning for Rajʿah¹, not because of the question of its possibility or impossibility, but rather because of the practical justifications of its necessity.
[al-Fekr al-Jadēd magazine = No. 13]

Has human brain evolved to such an extent to discover, and fully understand the reasons behind Allāh's will?!

¹ The return of the Maʿṣūmīn to this world immediately after the era of the reappearance of Imām Mahdi, both of which are essential Moslem beliefs.

How can a person allow himself to reject all the many aḥādēth narrated from the ma^cšōmēn on the topic of Raj^cah, just because he cannot find or understand the reasons for it?!

al-Walāyah al-Takwēniyyah

- 33- The whole of the Qor'ān is proof against "al-Walāyah al-Takwēniyyah"¹. [Esteftā'āt al-Shaykh al-Tabrizi = answer 11]

On the contrary, it is self-evident for any person who reads the Holy Qor'ān that "al-Walāyah al-Takwēniyyah" has been granted by Allāh to numerous people. For instance, in the story of Prophet Solaymān and Belqēs, the Queen of Saba' (also Sheba), Allāh says:

"HE (SOLAYMĀN) SAID: O CHIEFS! WHICH OF YOU CAN BRING TO ME HER THRONE BEFORE THEY COME TO ME IN SUBMISSION? * ONE AUDACIOUS AMONG THE JINN SAID: I WILL BRING IT TO YOU BEFORE YOU RISE UP FROM YOUR PLACE; AND MOST SURELY I AM STRONG [AND] TRUSTY FOR IT * ONE WHO HAD SOME KNOWLEDGE OF THE BOOK SAID: *I WILL BRING IT TO YOU IN THE TWINKLING OF AN EYE*. THEN WHEN HE SAW IT SETTLED BESIDE HIM, HE SAID: THIS IS OF THE GRACE OF MY LORD THAT HE MAY TRY ME WHETHER I AM GRATEFUL OR UNGRATEFUL; AND WHOEVER IS

¹ Authority over the laws of nature; a power and ability granted by Allāh to a person. al-Walāyah al-Takwēniyyah has different levels of strength in accordance with its bearer's position to Allāh, and the degree of his obedience to Him. Some levels are limited to the earth and earthly things, whereas other levels go beyond our planet.

GRATEFUL, HE IS GRATEFUL ONLY FOR HIS OWN SOUL, AND WHOEVER IS UNGRATEFUL, THEN SURELY MY LORD IS SELF-SUFFICIENT, HONORED * HE SAID: ALTER HER THRONE FOR HER; WE WILL SEE WHETHER SHE FOLLOWS THE RIGHT WAY OR IS OF THOSE WHO DO NOT GO ARIGHT * SO WHEN SHE CAME, IT WAS SAID: IS YOUR THRONE LIKE THIS? SHE SAID: IT IS AS IT WERE THE SAME; AND WE WERE GIVEN THE KNOWLEDGE BEFORE IT AND WE WERE SUBMISSIVE * AND WHAT SHE WORSHIPPED BESIDES ALLĀH PREVENTED HER, SURELY SHE WAS OF AN UNBELIEVING PEOPLE * IT WAS SAID TO HER: ENTER THE PALACE; BUT WHEN SHE SAW IT SHE DEEMED IT TO BE A GREAT EXPANSE OF WATER, AND BARED HER LEGS. HE SAID: SURELY IT IS A PALACE MADE SMOOTH WITH GLASS. SHE SAID: MY LORD! SURELY I HAVE BEEN UNJUST TO MYSELF, AND I SUBMIT WITH SOLAYMĀN TO ALLĀH, THE LORD OF THE WORLDS¹".

- 34- The Qor'ānic text leaves no space for the idea of "al-Walāyah al-Takwēniyyah" for the Prophet (Moḥammad) and all of the other prophets. [al-Nadwah = vol. 1, page 391]

Anyone who has, thoughtfully, read the Holy Qor'ān knows otherwise: The Qor'ānic text leaves no excuse for not believing in "al-Walāyah al-Takwēniyyah".

But Allāh says in the Holy Qor'ān: "AND THEY WHO REJECT OUR COMMUNICATIONS ARE DEAF AND DUMB, IN UTTER DARKNESS; WHOM ALLĀH PLEASES HE CAUSES TO ERR, AND WHOM HE PLEASES HE PUTS ON THE RIGHT WAY²".

¹ Holy Qor'ān = sōrah 27, āyāt 38-44.

² Holy Qor'ān = sōrah 6, āyah 39.

- 35- Talking about “al-Walāyah al-Takwēniyyah” is useless. [al-Nadwah = vol. 1, page 391]

Not so to the Believers.

- 36- The Prophet (Moḥammad) is not living among us now; so it does not make any difference whether or not he had “al-Walāyah al-Takwēniyyah”. [al-Nadwah = vol. 1, page 391]

This statement clearly contradicts the Holy Qor’ān where, for instance, Allāh says: “AND RECKON NOT THOSE WHO ARE KILLED IN ALLĀH’S WAY AS DEAD; NAY, THEY ARE ALIVE (AND) ARE PROVIDED SUSTENANCE FROM THEIR LORD¹”. Allāh also says: “AND DO NOT SPEAK OF THOSE WHO ARE KILLED IN ALLĀH’S WAY AS DEAD; NAY, (THEY ARE) ALIVE, BUT YOU DO NOT PERCEIVE²”.

And according to all Moslems, Rasōlollāh^(SAA) was poisoned to death; so he was one of those killed in Allāh’s way whom Allāh prohibits us to call dead.

This statement also contradicts the overwhelming aḥādēth from the maḥṣōmēn, in which they say that there is no difference between their dead and their alive; and that their dead hear us and see us, just as well as their alive hear us and see us.

And we recite in the ziyārāt which have been narrated from the maḥṣōmēn: “I stand witness that, indeed, you hear my words, and return my greeting”.

Anyhow, the great similarity between this statement and the Wahhābi slogan is, indeed, astounding. The

¹ Holy Qor’ān = sōrah 3, āyah 169.

² Holy Qor’ān = sōrah 2, āyah 154.

Wahhābis say: "My walking stick is better than Moḥammad; because it benefits me, and Moḥammad does not benefit me".

Ziyārāt

- 37- We should think about changing the formal ziyārāt¹ of the Prophet Moḥammad and the A'emmah. [Ta'ammolāt fi Āfāq al-Imām al-Kādim = page 11]

Almost all of these ziyārāt have been narrated from the ma'ṣōmēn, the links between us and Allāh. Only the likes of Faḍlollāh can ever bring themselves to making such suggestions!!

- 38- "The whole of the Ziyārah Nāḥiyah is a forgery". "There are forgeries (things added to) the Ziyārah 'Āshōrā". [al-Nadwah = vol. 1, page 456. al-Nadwah = vol. 1, page 653]

This contradicts countless Moslem scholars, and agrees with countless Bakri scholars.

¹ Plural of Ziyārah. Linguistically, ziyārah means visiting; but technically, it means the collection of salutations, supplications, etc. which the zā'er (visitor) recites when visiting the shrine of a prophet or a waṣi or a Godly person. There is a large number of set formal ziyārāt narrated from the Fourteen Ma'ṣōmēn, the recitation of which is highly recommended. Some of these ziyārāt should only be recited in specific times and/or places, whereas other ziyārāt are not bound to any time or place restrictions.

Shē'ah practices

- 39- The recitation of the Third Testimony in the adhān¹ and the eqāmah² causes many evils. [al-Masā'el al-Feqhiyyah = vol. 2, page 123]

Here, I would like to mention a very interesting narration:

"At noon on the Day of Ghadēr, Abō Dhar recited the adhān, adding: (Ash-hado anna °Aliyyan Waliyyollāh, I testify that °Ali is Waliyyollāh) as a third testimony after the first and the second testimonies: (I testify that there is no God but Allāh), and (I testify that Moḥammad is the Messenger of Allāh).

So a number of those who had shammed Islam hurried to Rasōlollāh, and complained to him, expecting that he reproves and scolds Abō Dhar.

But instead, Rasōlollāh told them: Did you not understand my speech about °Ali's position?! Have you not heard my testimony about Abō Dhar that 'The sky does not cover, and the earth does not carry a person with a tongue more truthful than Abō Dhar?!'.

He then said: *You will surely turn upon your heels after my death*³".

¹ Call to the daily obligatory ṣalawāt (prayers).

² Eqāmah is very similar to adhān; it is recited after the adhān and immediately before the ṣalāt. Some of the conditions of the ṣalāt must also be observed during the recitation of the eqāmah.

³ al-Feqh / The Martyred, Āyatollāh al-°Ozmā Moḥammad Shirazi = vol. 19, page 331; narrated from: al-Solāfah fī Amr al-Khelāfah / Shaykh °Abdollāh al-Marāghī, a seventh century Bakri scholar.

- 40- **What is the benefit which comes to us by holding onto the ḍarēḥ¹?!!** [al-Mawsem = No. 21-22, page 299]

One should respond to this question with a counter question: What is Faḍlollāh's difference from the bigot Wāhhābis?!

- 41- **Visiting the gravesites of the Prophets and the A'emmah (plural of Imām) from far may deserve more rewards.** [al-Mawsem = No. 21-22, page 74]

This clearly contradicts the Ma^ʿṣōmēn, who repeatedly instructed their followers to travel to the gravesites of other Ma^ʿṣōmēn, and visit them from as near as possible, even at times of suppression.

- 42- **One should rather visit the gravesites of the Prophets and the A'emmah from far, and should not travel to them.** [al-Mawsem = No. 21-22, pages 74 and 299]

This is what the colonial masters have shouted themselves hoarse for centuries.

- 43- **Those who sit near the graves of the Prophet or the A'emmah, act as if they are worshipping them.** [al-Ma^ʿārij magazine = No. 27-31, pages 624 and 625]

Only to a blinded-heart.

¹ A wooden, metal, silver and/or golden structure which is placed on the grave of a Holy person.

- 44- There is an unintended Idolatry among Moslems towards the personalities they greatly respect. [al-Ma^cārij magazine = No. 27-31, pages 624 and 625]

Moslems only worship Allāh, and they greatly admire His ma^cṣōm prophets and their awṣiyā'¹, because they are His only links to His creations.

- 45- Absorption in Ḥosayn's affair (martyrdom, etc.), away from his missionary side is backwardness. [al-Mawsem = No. 21-22, page 310]

Let us change some of the words and say: Absorption in the ṣawm², away from the recitation of the Holy Qor'ān is backwardness! Is it?! Both are necessary, both are required; but if a person shows more attachment to one, whilst showing less attachment to the other, does this make the former unwanted, and should one therefore prohibit it?!

The Fourteen Ma^cṣōmēn³ have repeatedly instructed us to hold meetings in which Ḥosayn's sacrifice is mentioned and mourned, just as they have ordered us to hold gatherings in which Islam is taught. These two things are usually intertwined.

But if a person, for argument's sake, spends more time mourning Ḥosayn than learning about his mission, does this mean that mourning Ḥosayn should be forbidden?! Why does Faḍlollāh not stress on the importance of learning about Ḥosayn's mission instead?! Why does

¹ Plural of waṣī: A God-appointed successor of a prophet.

² Islamic fasting.

³ The Fourteen Ma^cṣōmēn are the Prophet Moḥammad, his daughter Fāṭimah, and his twelve God-appointed successors.

he bring such allegations and assumptions in a context in which he wants to convince the reader that mourning Ḥosayn should be banned?!

- 46- Some people drink wine on the night of °Ashōrā' to warm up [for mourning Imām Ḥosayn]. [Minbar al-Sabt = 20 June 1996]

And some people drink wine before performing the ṣalāt; or listen to music while performing the ṣalāt. Does this mean that no one should perform the ṣalāt?! Besides, can Faḍlollāh, or anyone else, show us only one person who drinks alcohol to warm up for Imām Ḥosayn's mourning??!

The Shē'ah

- 47- The Shē'ah killed Ḥosayn. [al-Ḥawzah al-°Elmiyyah Todēn al-Enḥerāf / al-Mash-hadi = page 14]
This is exactly what the Wahhābis say!!

Shē'ah killing

- 48- They (Amal) say Yā °Ali, and do not say Yā Allāh. [Fetnat Faḍlellāh / al-Ṣāfi = page 32]
Amal is a Syrian-backed Lebanese Shē'ah group which is active in Lebanon. Like the Iranian-backed Lebanese Shē'ah group, Ḥezbollāh, it fought the Zionist occupiers. However, when Lebanon became too small for these two groups, they began killing one another. And Faḍlollāh gave the much needed legitimacy to this un-Islamic war, in which Shē'ah killed Shē'ah, *when they were supposed to kill Zionists!!*

But ordering the killing of the Shē^cah to one side, Faḍlollāh's reason for this war is truly eye-catching: "THEY SAY YĀ ^cALI, AND DO NOT SAY YĀ ALLĀH!!?" Is this not what the Wahhābis falsely claim about the Shē^cah?!!! And is this not why they kill the Shē^cah?!!!

Ma^cṣōmēn¹

- 49- **Ma^cṣōmēn make errors.** [Fekr wa Thaqāfah = 29 June 1996]

If a person makes errors he/she is not a ma^cṣōm/ma^cṣōmah (the feminine form of ma^cṣōm). A ma^cṣōm is a person who does not commit sins, does not make mistakes, does not forget, etc.

- 50- **A ma^cṣōm may think about committing a sin, but he will not commit it. And the person who thinks about committing a sin, is a bad person, even if he does not commit it.** [Donyā al-Shabāb = page 36 + al-Nadwah = vol. 1, page 640]

According to Faḍlollāh, Rasōlollāh is a ma^cṣōm, and he is a bad person!!? But according to Moslems, a ma^cṣōm never thinks about committing a sin.

Do you ever think about eating human excrement? Committing sins to a ma^cṣōm is worst than eating excrement to an ordinary person; because he knows the reality of sin and the reasons for its prohibition, better

¹ Plural of Ma^cṣōm: A person who does not commit sins, does not make mistakes, does not forget, etc. although he/she has the choice to commit sins. Prophets and their awṣeyā' are ma^cṣōm.

than an ordinary person knows the reality of eating excrement.

Prophets

- 51- **The prophets have weak points.** [Min Waḥi al-Qor'ān = vol. 5, pages 171- 172]
According to Jews, Christians and Bakris.

- 52- **There are no intellectual or traditional (Qor'ān and Ḥadēth) proofs which negate the possibility that the prophet forgets minor day-to-day things.** [Min Waḥi al-Qor'ān = vol. 14, page 384]
According to Islam, prophets are ma^cṣōm, and as such they do not forget.

- 53- **There is no proof for the necessity that the prophet should be the most knowledgeable of his nation in everything, or that Allāh tells him what he needs to know.** [al-Nadwah = vol. 1, page 360]
According to Islam, prophets and their awṣiyā' must be the most knowledgeable persons of their time; and their immense knowledge comes directly from Allāh.

- 54- **The prophets may do something, believing that it is not a sin, but in fact it is a sin.** [Min Waḥi al-Qor'ān = vol. 10, pages 178 and 179]
This statement is self-contradictory. How can a person be a prophet, yet does not know the religion he is supposed to teach his people?! This claim would be

contentious enough were it about ordinary scholars, let alone the links between Allāh and His creatures!!

Prophet Ādam

55- Ādam sinned just as Shayṭān sinned.

[Min Waḥī al-Qor'ān = vol. 10, page 34]

The Almighty Allāh says in the Holy Qor'ān: "SURELY ALLĀH *CHOSE* ĀDAM AND NŌḤ AND THE DESCENDANTS OF EBRĀHĒM AND THE DESCENDANTS OF 'EMRĀN ABOVE THE NATIONS¹". How can a prophet who is favored by Allāh, and chosen above the nations, be compared with Shayṭān, who is the most evil sinner of all time?!

56- Ādam was naïve. [Min Waḥī al-Qor'ān = vol. 15, pages 176 and 177]

How can a prophet be naïve?! And how can Allāh, the Wise, ask people to follow a naïve person?!

57- "Ādam's home was not clean in sexual terms". "Ādam and Ḥawwā' (Eve) had sexual urges toward their children". [al-Nadwah = vol. 1, page 737]

Is this not a repetition of Christian claims?!

Prophet Nōḥ

58- Allāh's revelation was not clear to Nōḥ.

[Min Waḥī al-Qor'ān = vol. 12, pages 79 and 80]

¹ Holy Qor'ān = sōrah 3, āyah 33.

Allāh is All-Knowing and He is All-Powerful; and He is not bound by any boundaries like His creatures. So He chooses the best of His creations and appoints them as His Messengers.

And Nōḥ was His fifth most important messenger; and as such, how can Allāh's revelation not be clear to him?!

Faḍlollāh's statement does not only belittle Prophet Nōḥ, but the Almighty Allāh!!

59- Nōḥ did not notice Allāh's revelation.

[Min Waḥī al-Qor'ān = vol. 12, pages 79 and 80]

When your phone rings, you notice it; even if the call is not intended for you, and even if the caller is not your employer, etc. and although the phone is a creation of a weak creature.

But how is it that when the fifth most important messenger of Allāh receives a revelation from the one who created him and gave him the mission, he does not notice it?! Here, the caller is Allāh, the All-Knowing, the All-Powerful; who is sending a formal message to His fifth most important Messenger, through a method created by Him; with the intention that His Messenger receives it in the best possible way, and acts according to it. Nevertheless, according to Faḍlollāh, due to some problems which could be vagueness of the message, incomplete transmission, etc. Nōḥ does not notice it!!? Is this not ridiculous?! Does this not mean that Allāh is imperfect?!

Prophet Ebrāhēm

- 60- "Ebrāhēm thinks that the star, which the people worship, is the Great Lord". "He is held in reverence by the stars". "He thought that he had discovered the Great Secret". "The Lord of Ebrāhēm disappears in the early morning". "Ebrāhēm did not learn that God cannot be felt by any of the senses until after the fading of the stars". "The moon is the Great Secret for which Ebrāhēm is looking". [Min Waḥī al-Qor'ān = vol. 9, pages 115-116 and 118]

Let us read the story of Ebrāhēm as is told by Allāh in the Holy Qor'ān: "SO WHEN THE NIGHT OVERSHADOWED HIM, HE SAW A STAR; SAID HE: IS THIS MY LORD? SO WHEN IT SET, HE SAID: I DO NOT LOVE THE SETTING ONES * THEN WHEN HE SAW THE MOON RISING, HE SAID: IS THIS MY LORD? SO WHEN IT SET, HE SAID: IF MY LORD HAD NOT GUIDED ME I SHOULD CERTAINLY BE OF THE ERRING PEOPLE * THEN WHEN HE SAW THE SUN RISING, HE SAID: IS THIS MY LORD? IS THIS THE GREATEST? SO WHEN IT SET, HE SAID: O MY PEOPLE! SURELY I AM CLEAR OF WHAT YOU SET UP (WITH ALLĀH). SURELY I HAVE TURNED MYSELF, BEING UPRIGHT, WHOLLY TO HIM WHO ORIGINATED THE HEAVENS AND THE EARTH, AND I AM NOT OF THE POLYTHEISTS * AND HIS PEOPLE DISPUTED WITH HIM. HE SAID: DO YOU DISPUTE WITH ME RESPECTING ALLĀH? AND HE HAS GUIDED ME INDEED; AND I DO NOT FEAR IN ANY WAY THOSE THAT YOU SET UP WITH HIM, UNLESS MY LORD PLEASES; MY LORD COMPREHENDS ALL THINGS IN HIS KNOWLEDGE; WILL YOU NOT THEN MIND?¹"

¹ Holy Qor'ān = sōrah 6, āyāt 76-80.

I do not think that it needs much explanation, to show that Ebrāhēm was saying all these things to his people about the star, the moon and the sun, to convince them beyond doubt, that they are only creatures not worthy of worship; and that he believed in Allāh all along.

- 61- “Ebrāhēm, as a good and naïve person, calls out to the star, saying: This is my Lord”. “Ebrāhēm repeats to himself the truth which he had discovered, to assert it in himself, away from doubts and suspicions”. “Ebrāhēm may have repeated the words: ‘This is my Lord’ quiet often in secret”. [Min Waḥī al-Qor’ān = vol. 9, page 115]

Is this what we can derive from the story of Ebrāhēm as told by Allāh in the Holy Qor’ān?! Or is this just another cheep attempt to lower the great prophets from the high positions in which they are, to positions lower than ours?!

In the Holy Qor’ān, Allāh says that when He appointed Ebrāhēm as an Imām, Ebrāhēm requested that his offspring also be appointed as a’emmah (plural of imām), by saying: “AND OF MY OFFSPRING?¹”. Allāh answers him: “MY COVENANT DOES NOT INCLUDE THE *UNJUST*²”.

Moslem scholars say that the word “unjust” here, means a person who does not believe in Allāh. Therefore Ebrāhēm was always a believer in Allāh, otherwise he will not have been chosen as a prophet, let alone the fourth most important.

¹ Holy Qor’ān = sōrah 2, āyah 124.

² Holy Qor’ān = sōrah 2, āyah 124.

- 62- “Ebrāhēm was living in a great illusion”.
 “At one time, Ebrāhēm thought that the stars were the Absolute Truth which were not challenged by any doubt or suspicion”.
 “Ebrāhēm’s convictions shake again”.
 “Ebrāhēm lived a spiritual life with the moon, worshipping that shining Lord”. “Ebrāhēm is being naïve again”. [Min Waḥi al-Qor’ān = vol. 9, pages 116-117 and 120]
 These statements contradict Allāh’s testimonies to Ebrāhēm’s belief in Him, and disagree with Allāh’s denials that Ebrāhēm ever worshiped other than Him, in several places of the Holy Qor’ān!!
 For instance, Allāh says: “EBRĀHĒM WAS *NOT* A JEW NOR A CHRISTIAN, BUT HE WAS (AN) UPRIGHT (MAN), A *MOSLEM*, AND HE WAS *NOT* ONE OF THE POLYTHEISTS¹”.

- 63- Ebrāhēm thinks about God with a child’s mentality. [Min Waḥi al-Qor’ān = vol. 9, page 120]
 Having too much self-esteem, very little faith, and an abundant arrogance, sometimes produce such thoughts, according to which the fourth most important prophet thinks about his creator with the mentality of a child!!? What would Faḍlollāh, then, say about the God who chooses someone like this as his fourth greatest messenger?!

- 64- Ebrāhēm distances himself from these beliefs after believing in them. [Min Waḥi al-Qor’ān = vol. 9, page 119]

¹ Holy Qor’ān = sōrah 3, āyah 67.

As if his previous statements were not enough to transmit the thought. Fadlollāh stresses and repeats and reiterates, using different words and expressions, this false opinion about this great prophet.

- 65- The strength of Ebrāhēm's stance [against the idols] comes from the fact that he had lived and suffered from that experience.

[Min Wahī al-Qor'ān = vol. 9, page 119]

As such, what would be the difference between Ebrāhēm, and the next person who converts from Idolatry to the belief in the one indivisible God?! The distinction which makes Ebrāhēm the fourth greatest prophet, and the next person just an ordinary believer?! Allāh quotes Prophet Yōsof, in the Holy Qor'ān, who said: "AND I FOLLOW THE *RELIGION OF MY FATHERS, EBRĀHĒM AND ESHĀQ AND YACQOB*; IT BESEEMS US NOT THAT WE SHOULD *ASSOCIATE AUGHT WITH ALLĀH*; THIS IS BY ALLĀH'S GRACE UPON US AND ON MANKIND, BUT MOST PEOPLE DO NOT GIVE THANKS¹".

Prophet Lōṭ

- 66- Lōṭ is not a prophet directly. [A recorded speech]

Do we have direct prophets and indirect prophets?!!

- 67- The prophethood of Lōṭ is through him being the representative of Ebrāhēm. [A recorded speech]

¹ Holy Qor'ān = sōrah 12, āyah 38.

A prophet is a person chosen by Allāh and contacted by Him directly (not through another person).

The word prophet in the Arabic language is Nabi, which is the short form of Nabē', which means Monba': a person whom is given a news; and in the case of prophets, they are constantly contacted by Allāh without human mediation.

Also, a representative of a prophet during the life of that prophet is not called a prophet; he is called an ambassador or an envoy or a representative, etc. And a representative of a prophet after the death of that prophet is called a waṣī or a khalēfah, not a prophet.

Prophet Yōsof

- 68- "Yōsof was attracted to Azēz's wife".
 "The body of Yōsof is affected by the circumstances". [Donyā al-Shabāb = page 36. al-Nadwah = vol. 1, page 304]

Today, if people see that an Islamic leader does not meet a certain standard, and is not morally above them, they do not follow him. And if people see someone who claims to be an Islamic leader, but is at the same time attracted to someone else's wife, they will disperse from him in the blink of an eye. And in many Moslem and non-Moslem communities, society usually isolates such a person.

These things are not expected nor accepted from the ordinary people, let alone a representative of Allāh, who should be and is far above every other person.

Only a weak person allows himself to be manipulated by his surroundings, and become attracted to someone else's wife; and that person cannot be a faithful person,

he certainly cannot be a messenger of Allāh, the All-Knowing, the All-Powerful.

- 69- **Yōsof decided to have sex with her.** [A recorded speech]
 How can Allāh order people to follow such a despicable person?!
- 70- **Whoever thinks about a crime is a vile person, even if he does not commit that crime.** [al-Nadwah = vol. 1, page 640]
 So Prophet Yōsof was a vile person!!? What a Prophet?! And what a God?!

Prophet Mōsā

- 71- **“Mōsā breaks his promise”. “Mōsā is undisciplined towards authority.”** [Min Wahī al-Qor’ān = vol. 19, page 293]
 Allāh reveals the story of Mōsā’s childhood and growth in the following āyāt:
“AND WE REVEALED TO MŌSĀ’S MOTHER, SAYING: GIVE HIM SUCH, THEN WHEN YOU FEAR FOR HIM, CAST HIM INTO THE RIVER AND DO NOT FEAR NOR GRIEVE; SURELY WE WILL BRING HIM BACK TO YOU AND MAKE HIM ONE OF THE APOSTLES * AND FER^CAWN’S (PHARAOH) FAMILY TOOK HIM UP THAT HE MIGHT BE AN ENEMY AND A GRIEF FOR THEM; SURELY FER^CAWN AND HĀMĀN AND THEIR HOSTS WERE WRONGDOERS * AND FER^CAWN’S WIFE SAID: A REFRESHMENT OF THE EYE TO ME AND TO YOU; DO NOT SLAY HIM; MAYBE HE WILL BE USEFUL TO US, OR WE MAY TAKE HIM FOR A SON; AND THEY DID NOT PERCEIVE * AND THE HEART

OF MŌSĀ'S MOTHER BECAME FREE (FROM ANXIETY); SHE WOULD HAVE ALMOST DISCLOSED IT HAD WE NOT STRENGTHENED HER HEART SO THAT SHE MIGHT BE OF THE BELIEVERS * AND SHE SAID TO HIS SISTER: FOLLOW HIM UP. SO SHE WATCHED HIM FROM A DISTANCE WHILE THEY DID NOT PERCEIVE * AND WE ORDAINED THAT HE REFUSED TO SUCK ANY FOSTER MOTHER BEFORE, SO SHE SAID: SHALL I POINT OUT TO YOU THE PEOPLE OF A HOUSE WHO WILL TAKE CARE OF HIM FOR YOU, AND THEY WILL BE BENEVOLENT TO HIM? * SO WE GAVE HIM BACK TO HIS MOTHER THAT HER EYE MIGHT BE REFRESHED, AND THAT SHE MIGHT NOT GRIEVE, AND THAT SHE MIGHT KNOW THAT THE PROMISE OF ALLĀH IS TRUE, BUT MOST OF THEM DO NOT KNOW * AND WHEN HE ATTAINED HIS MATURITY AND BECAME FULL GROWN, WE GRANTED HIM WISDOM AND KNOWLEDGE; AND THUS DO WE REWARD THOSE WHO DO GOOD (TO OTHERS)¹.

And Allāh shows Mōsā's position from Him in the following āyāt:

"AND WHEN MŌSĀ CAME AT OUR APPOINTED TIME AND HIS LORD SPOKE TO HIM, HE SAID: MY LORD! SHOW ME (THYSELF), SO THAT I MAY LOOK UPON THEE. HE SAID: YOU CANNOT (BEAR TO) SEE ME, BUT LOOK AT THE MOUNTAIN, IF IT REMAINS FIRM IN ITS PLACE, THEN WILL YOU SEE ME; BUT WHEN HIS LORD MANIFESTED HIS GLORY TO THE MOUNTAIN HE MADE IT CRUMBLE AND MŌSĀ FELL DOWN IN A SWOON; THEN WHEN HE RECOVERED, HE SAID: GLORY BE TO THEE, I TURN TO THEE, AND I AM THE FIRST OF THE BELIEVERS * HE SAID: O MŌSĀ! SURELY I HAVE CHOSEN YOU ABOVE THE PEOPLE WITH MY MESSAGES

¹ Holy Qor'ān = sōrah 28, āyāt 7-14.

AND WITH MY WORDS, THEREFORE TAKE HOLD OF WHAT I GIVE TO YOU AND BE OF THE GRATEFUL ONES¹".

And in the following āyah Allāh testifies to Mōsā's greatness:

"AND TO MŌSĀ ALLĀH ADDRESSED HIS WORD, SPEAKING (TO HIM)²".

And about His third most important Book which He had revealed to Mōsā, Allāh says:

"AGAIN, WE GAVE THE BOOK TO MŌSĀ TO COMPLETE (OUR BLESSINGS) ON HIM WHO WOULD DO GOOD (TO OTHERS), AND MAKING PLAIN ALL THINGS AND A GUIDANCE AND A MERCY, SO THAT THEY SHOULD BELIEVE IN THE MEETING OF THE LORD * AND THIS IS A BOOK WE HAVE REVEALED, BLESSED; THEREFORE FOLLOW IT AND GUARD (AGAINST EVIL) THAT MERCY MAY BE SHOWN TO YOU³".

An ordinary faithful person is expected not to break his promise; and there are countless narrations from the Prophet and the A'emmah for keeping one's promise, and against breaking it. Now, is it possible that a person about whom Allāh says the above, break his promise and be undisciplined towards authority?!

Either these āyāt are not accurate, or Faḍlollāh is lying!!

How can Allāh choose a person who breaks his promise and who is undisciplined towards authority, to be His third most important Messenger, and reveal to him His third most important Book?!

¹ Holy Qor'ān = sōrah 7, āyāt 143 and 144.

² Holy Qor'ān = sōrah 4, āyah 164.

³ Holy Qor'ān = sōrah 6, āyāt 154 and 155.

- 72- I think that Mōsā committed a sin!! [Min Waḥi al-Qor'ān = vol. 17, page 310]
 What good is a prophet who commits a sin?!
 Today, countries do not grant visas to applicants who have been convicted of a felony in the past, and in certain places in the world all voting rights of such persons are permanently revoked; but how is it that Allāh ignores these sins and chooses these sinners to become His ambassadors?!

- 73- It is possible that Satanic temptation made Mōsā kill the Qebṭi. [Min Waḥi al-Qor'ān = vol. 19, page 302]
 He is then a cold-blooded murderer!!? How can Allāh order the humans of that day, and until the days of Prophet ʿEisā, to follow a cold-blooded killer?! And how can He favor such a criminal who gives way to Satanic temptations, over the other people, including his brother Hārōn the prophet, who had no blood on their hands?!

Prophets Mōsā and Hārōn

- 74- "Hārōn makes an error in assessing the situation, although he is a prophet". "Mōsā makes an error in understanding the stance of Hārōn". "Mōsā held his brother responsible for what had happened". [Min Waḥi al-Qor'ān = vol. 10, pages 176 and 178]
 These statements are about two prophets, one of whom is the third most important among the one hundred and twenty four thousand prophets; who is the holder of the third most important Book of Allāh; and is sent by

Him to deliver to the people of the world one of His few universal religions; and whose life, from before his birth until after his death, is filled with magnificent mo^cjezāt¹ and karāmāt²...!!

But to Faḍlollāh, it seems, none of this makes any difference. He, like Jews and Christians, has a habit of accusing the Messengers of Allāh of almost everything. From incest to murder; things that even normal religious persons do not do; and things whose perpetrators are severely punished for, *even according to the most liberal legal systems of today.*

But let us read the Holy Qor'ān again to see whether these accusations make any sense. On this topic Allāh says:

"O CHILDREN OF ISRAEL! INDEED WE DELIVERED YOU FROM YOUR ENEMY, AND WE MADE A COVENANT WITH YOU ON THE BLESSED SIDE OF THE MOUNTAIN, AND WE SENT TO YOU THE MANNA AND THE QUAILS * EAT OF THE GOOD THINGS WE HAVE GIVEN YOU FOR SUSTENANCE, AND BE NOT INORDINATE WITH RESPECT TO THEM, LEST MY WRATH SHOULD BE DUE TO YOU, AND TO WHOMSOEVER MY WRATH IS DUE HE SHALL PERISH INDEED * AND MOST SURELY I AM MOST FORGIVING TO HIM WHO REPENTS AND BELIEVES AND DOES GOOD, THEN CONTINUES TO FOLLOW THE RIGHT DIRECTION * AND WHAT CAUSED YOU TO HASTEN FROM YOUR PEOPLE, O MŌSĀ? * HE SAID: THEY ARE HERE ON MY TRACK AND I HASTENED

¹ Plural of mo^cjezah: A supernatural action, etc. performed by or for a Godly person, as part of a challenge and/or to prove that he/she is a Godly person.

² Plural of karāmāh: A supernatural action, etc. performed by or for a Godly person, not as part of a challenge and not to prove that he/she is a Godly person.

ON TO THEE, MY LORD, THAT THOU MIGHTEST BE PLEASED * HE SAID: SO SURELY WE HAVE TRIED YOUR PEOPLE AFTER YOU, AND THE SĀMIRI HAS LET THEM ASTRAY * SO MŌSĀ RETURNED TO HIS PEOPLE WRATHFUL, SORROWING. SAID HE: O MY PEOPLE! DID NOT YOUR LORD PROMISE YOU A GOODLY PROMISE: DID THEN THE TIME SEEM LONG TO YOU, OR DID YOU WISH THAT DISPLEASURE FROM YOUR LORD SHOULD BE DUE TO YOU, SO THAT YOU BROKE (YOUR) PROMISE TO ME? * THEY SAID: WE DID NOT BREAK (OUR) PROMISE TO YOU OF OUR OWN ACCORD, BUT WE WERE MADE TO BEAR THE BURDENS OF THE ORNAMENTS OF THE PEOPLE, THEN WE MADE A CASTING OF THEM, AND THUS DID THE SĀMIRI SUGGEST * SO HE BROUGHT FORTH FOR THEM A CALF, A (MERE) BODY, WHICH HAD A MOOING SOUND, SO THEY SAID: THIS IS YOUR GOD AND THE GOD OF MŌSĀ, BUT HE FORGOT * WHAT! COULD THEY NOT SEE THAT IT DID NOT RETURN TO THEM A REPLY, AND (THAT) IT DID NOT CONTROL ANY HARM OR BENEFIT FOR THEM? * AND CERTAINLY HĀRŌN HAD SAID TO THEM BEFORE: O MY PEOPLE! YOU ARE ONLY TRIED BY IT, AND SURELY YOUR LORD IS THE BENEFICENT GOD, THEREFORE FOLLOW ME AND OBEY MY ORDER * THEY SAID: WE WILL BY NO MEANS CEASE TO KEEP TO ITS WORSHIP UNTIL MŌSĀ RETURNS TO US * (MŌSĀ) SAID: O HĀRŌN! WHAT PREVENTED YOU, WHEN YOU SAW THEM GOING ASTRAY * SO THAT YOU DID NOT FOLLOW ME? DID YOU THEN DISOBEY MY ORDER? * HE SAID: O SON OF MY MOTHER! SEIZE ME NOT BY MY BEARD NOR BY MY HEAD; SURELY I WAS AFRAID LEST YOU SHOULD SAY: YOU HAVE CAUSED A DIVISION

AMONG THE CHILDREN OF ISRAEL AND NOT WAITED FOR MY WORD¹".

From these āyāt, it is clear that the situation was most serious; as polytheism is the most serious sin in eyes of Allāh. So is it possible that these two great prophets made such blunders in such a situation?! And if they had, why is it that Allāh did not, at least, reproach them?!

- 75- The anger of Mōsā of his brother [Hārōn, the Prophet] was acceptable by Allāh". [Min Waḥī al-Qor'ān = vol. 10, page 176]

If Mōsā had made an error in understanding the stance of Hārōn—and thus become angry of him—how can Allāh accept his anger of Hārōn?! And if Hārōn, according to Allāh, was not at fault, how then Mōsā's alleged anger of Hārōn is acceptable by Allāh?!

- 76- Mōsā expresses his feelings by pulling the head of his brother [Hārōn, the Prophet]. [Min Waḥī al-Qor'ān = vol. 10, page 176]

Ordinary Moslems have been repeatedly prohibited from letting their anger get the better of them, and they have been frequently warned not to let their anger manifest itself verbally, let alone physically.

Mōsā and Hārōn's words, gestures and actions were meant to show their people the seriousness of their deviation, and the graveness of its consequences; which Mōsā and Hārōn could not—at the heat of the situation—have appropriately done by other methods, such as public speeches.

¹ Holy Qor'ān = sōrah 20, āyāt 80-94.

They had to make a scene, an eye-catching stance against that most serious deviation, in such a way that would quickly grab the attention of those people, and help turn them back to the right path. And what better method than a great prophet pulling the beard of his brother, another great prophet, scolding him for failing to stop the deviation?!

Once people saw these two prophets in that situation, they understood the gravity of their deviation.

- 77- Hārōn [the Prophet] had an opinion different from the opinion of Mōsā [the Prophet]. [Min Waḥī al-Qor'ān = vol. 10, page 177]

So this must have been Allāh's fault; as both of them were His representatives, and both of them were in contact with Him.

And what does it mean for Allāh to tell one representative one thing, and the other representative another thing?!

And is it possible that Allāh kept both of them in the dark, when they should have acted to prevent the polytheism, which is the most serious deviation in the eyes of Allāh?!

- 78- If Mōsā and Hārōn were more cautious, the results would have been better. [Min Waḥī al-Qor'ān = vol. 10, page 178]

One fallible person is saying this about two infallible persons; and one generally ignorant person is passing this judgment against two great prophets, the first of whom is the third most important of Allāh's one hundred and twenty four thousand prophets!!!!

Prophet Dāwōd

79- “Dāwōd did not succeed in the test”.

“Dāwōd made a mistake in the execution of the law”. “Dāwōd did not notice the sex of the litigants”. [Min Wahī al-Qor’ān = vol. 19, page 278]

Faḍlollāh makes these statements, and more, about Prophet Dāwōd. But what does Allāh say about His Messenger? Below are some examples:

“AND YOUR LORD BEST KNOWS THOSE WHO ARE IN THE HEAVENS AND THE EARTH; AND CERTAINLY WE HAVE MADE SOME OF THE PROPHETS TO EXCEL OTHERS, AND TO DĀWŌD WE GAVE THE ZABŌR (A HOLY BOOK)¹”. This āyah makes Dāwōd one of the very few prophets to whom Allāh revealed Holy Books.

“O DĀWŌD! SURELY WE HAVE MADE YOU A RULER IN THE LAND; SO JUDGE BETWEEN MEN WITH JUSTICE²”. In this āyah Allāh states that He ordered Dāwōd to judge between the people.

“AND DĀWŌD AND SOLAYMĀN WHEN THEY GAVE JUDGMENT CONCERNING THE FIELD WHEN THE PEOPLE’S SHEEP PASTURED THEREIN BY NIGHT, AND WE WERE BEARERS OF WITNESS TO THEIR JUDGMENT * SO WE MADE SOLAYMĀN TO UNDERSTAND IT; AND TO EACH ONE WE GAVE WISDOM AND KNOWLEDGE; AND WE MADE THE MOUNTAINS, AND THE BIRDS TO PRAISE [US] WITH DĀWŌD; AND WE WERE THE DOERS³”, In these āyāt, Allāh, besides other things, states that He granted knowledge and wisdom to Dāwōd and Solaymān.

¹ Holy Qor’ān = sōrah 17, āyah 55.

² Holy Qor’ān = sōrah 38, āyah 26.

³ Holy Qor’ān = sōrah 21, āyāt 78 and 79.

"AND CERTAINLY WE GAVE KNOWLEDGE TO DĀWŌD AND SOLAYMĀN, AND THEY BOTH SAID: PRAISE BE TO ALLĀH, WHO HAS MADE US TO EXCEL MANY OF HIS BELIEVING SERVANTS * AND SOLAYMĀN WAS DĀWŌD'S HEIR, AND HE SAID: O MEN! WE HAVE BEEN TAUGHT THE LANGUAGE OF BIRDS, AND WE HAVE BEEN GIVEN ALL THINGS; MOST SURELY THIS IS MANIFEST GRACE¹". In these āyāt, Allāh repeats once again that He granted knowledge to Dāwōd and Solaymān. And it is clear that the significance of a gift varies according to the significance of its giver; and Allāh is perfect and His power is limitless, and his gifts are perfect and very significant.

These two āyāt and the following two āyāt also show that their knowledge and power and authority were not limited to human-related issues, but well beyond.

"AND CERTAINLY WE GAVE TO DĀWŌD EXCELLENCE FROM US: O MOUNTAINS! ECHO PRAISES WITH HIM, AND THE BIRDS; AND WE MADE THE IRON PLIANT TO HIM * SAYING: MAKE AMPLE (COATS OF MAIL), AND ASSIGN A TIME TO THE MAKING OF COATS OF MAIL AND DO GOOD; SURELY I AM SEEING WHAT YOU DO²". So after all of these statements and testimonies from the Almighty Allāh, can any Moslem utter what Faḍlollāh has allowed himself to say?!

Prophet Solaymān

- 80- Solaymān's action is not justifiable in God's law. [Min Waḥī al-Qor'ān = vol. 19, page 289]

¹ Holy Qor'ān = sōrah 27, āyāt 15 and 16.

² Holy Qor'ān = sōrah 34, āyāt 10 and 11.

Allāh says in the Holy Qor'ān:

"AND (WE MADE) THE WIND (SUBSERVIENT) TO SOLAYMĀN, WHICH MADE A MONTH'S JOURNEY IN THE MORNING AND A MONTH'S JOURNEY IN THE EVENING, AND WE MADE A FOUNTAIN OF MOLTEN COPPER TO FLOW OUT FOR HIM; AND OF THE JINN THERE WERE THOSE WHO WORKED BEFORE HIM BY THE COMMAND OF HIS LORD; AND WHOEVER TURNED ASIDE FROM OUR COMMAND FROM AMONG THEM, WE MADE HIM TASTE THE PUNISHMENT OF BURNING¹".

After reading these āyāt, one should ask whether Solaymān committed this 'unjustifiable act in God's law', before he was given all of this power and authority and rule which extended well beyond the human world, or he committed it after he was granted these gifts? Either way, the answer produces many problems and contradictions, such as:

Does Allāh remain All-Knowing?! Does Allāh remain Just?!... How can Allāh grant this kind of power, authority and rule to a person who committed an unjustifiable action in His law?! Or how can He grant this kind of power, authority and rule to a person whom He knows is going to commit such an action in future?!

- 81- These mistakes happened to create a big shock [for the prophets] which would prevent them from making more mistakes in the future.**

[Min Wahī al-Qor'ān = vol. 19, page 278]

How low must we bring Allāh's representatives (the prophets), to be able to say such things about them!!?

¹ Holy Qor'ān = sōrah 34, āyah 12.

Prophet Yōnos

82- Yōnos' leaving the city is a running away, just as the running away of a slave from his master. [Min Waḥi al-Qor'ān = vol. 19, page 241] What nonsense?! Let us read what the ma^cṣōmēn say about a slave who runs away from his master:

It has been narrated from Imām Bāqir who said: "The ṣalāt of the runaway slave is not accepted until he returns¹".

It has been narrated from Imām Ṣādiq who said the following aḥādēth: "The ṣawm of the runaway slave is not accepted until he returns²".

"There are three kinds of people none of whose worships are accepted, one of them is the runaway slave³".

"The running away of a slave is the (automatic) divorce from his wife; and he is like an apostate from Islam⁴".

But Prophet Yōnos left the city after preaching there for a long period, throughout which people insisted on their perverted ways, and refused to convert to Yōnos' religion.

83- Yōnos neglected his duties. [Min Waḥi al-Qor'ān = vol. 15, page 284]

¹ Wasā'el al-Shē'ah / al-Ḥorr al-^cAmili = vol. 23, page 82.

² Beḥār al-Anwār / al-Majlesi = vol. 96, page 294.

³ al-Kāfi / al-Kolayni = vol. 5, page 507.

⁴ Man lā Yahḍoroh al-Faqēh / al-Ṣadōq = vol. 3, page 454. al-Tahdhēb / al-Ṭōsi = vol. 8, page 207. Wasā'el al-Shē'ah / al-Ḥorr al-^cAmili = vol. 22, page 172.

Prophet Yōnos is one of the few prophets whose name has been mentioned in several places of the Holy Qor'ān. And he is one of the three hundred and thirteen Messengers (Morsalēn) among the one hundred and twenty four thousand prophets, as the Holy Qor'ān says: "AND YŌNOS WAS MOST SURELY OF THE APOSTLES (MORSALĒN)¹".

Allāh also testifies to the greatness of Yōnos in the following āyah: "AND ESMĀ^CĒL AND ALYASA^C AND YŌNOS AND LŌṬ, AND EVERY ONE WE MADE TO EXCEL (IN) THE WORLDS²".

Can such a great prophet neglect his, Godly, duties?!

Prophet Moḥammad

84- The Prophet [Moḥammad] engages in what is a waste of time. [Min Waḥī al-Qor'ān = vol. 24, page 67]

There are so many instructions from the Prophet and his rightful successors to their followers, the ordinary Moslems, not to waste their time. How can the Prophet himself who, according to Islam is the most complete and important of Allāh's creations, engage in what is a waste of time?!!

And if he ever did engage in what was a waste of time, should Allāh not have notified him?!

And who is Faḍlollāh to say what is a waste of time for Allāh's greatest Messenger and what is not?! Is it assumable that Faḍlollāh can correctly recognize what is a waste of time for Allāh's greatest and most complete creation, and he cannot?!!

¹ Holy Qor'ān = sōrah 37, āyah 139.

² Holy Qor'ān = sōrah 6, āyah 86.

- 85- **The Prophet (Moḥammad) misses another great opportunity.** [Min Waḥi al-Qor'ān = vol. 24, page 67]
This sounds like ʿOmar^(LA) talking!!
- 86- **The Prophet (Moḥammad) makes wrong assumptions.** [Min Waḥi al-Qor'ān = vol. 24, page 76]
According to Islam, prophets do not make assumptions, let alone wrong assumptions.
- 87- **The Prophet (Moḥammad) does not know his responsibility.** [Min Waḥi al-Qor'ān = vol. 24, page 76]
This statement is about the most perfect and the best of Allāh's creations, who is in constant contact with Him!!!

Amēr al-Mo'menēn

- 88- **"The urges of ʿAli overcome his intellect, so he commits sins". "The heart of ʿAli acquired sins". "The two hands of ʿAli commit sins".** [Fi Reḥāb Doʿā' al-Komayl = pages 169 and 159]
Faḍlollāh makes these claims about the person whom Allāh appointed as the Commander of the Faithful. But let us read what Rasōlollāh^(SAA)—whose words are those of Allāh—say about this favored creation, and what his enemies testify to his greatness.

Bakri scholars record the following aḥādēth from Rasōlollāh¹ about Amēr al-Mo'menēn² in their most respected references, many of which were narrated by Abō Bakr, °Omar, °A'eshah^{(Lam)3} and their likes:

"Looking at the face of °Ali is worship; mentioning him is worship; and Allāh does not accept the faith of any [of His] servants unless he believes in him and denounces his enemies⁴".

"°Ali and I were created from the light of Allāh the Almighty⁵".

"Every prophet has someone similar to him in his nation, and °Ali is similar to me in my nation⁶".

"The most knowledgeable in my nation, after me, is °Ali ibn Abi Ṭālib⁷".

"°Ali from me, is such as my head from my body⁸".

Messenger of Allāh, a title given exclusively to Prophet Moḥammad by Allāh.

² Commander of the Faithful, a title given exclusively to Imām °Ali by Allāh. Although its use by any other person is strictly prohibited, Bakri rulers have always used it for themselves.

³ ³ *Lānatollāh °Alayhem*. May Allāh distance them from His Blessings and Mercy. Used after mentioning the names of three or more opponents of the Fourteen Ma°šōmēn.

⁴ Kefāyat al-Ṭālib / al-Kanji = page 123. al-Manāqib / al-Khārazmi = page 2. Nōr al-Abšār / al-Shablanji = page 89. al-Šawā'iq al-Moḥreqah / Ibn Ḥajar = vol. 2, page 360.

⁵ Farā'ed al-Semṭayn / al-Ḥamō'i = vol. 1, page 40.

⁶ Maqṭal al-Ḥosayn / al-Soyōṭi = page 84. al-Riyāḍ al-Naḍirah / al-Ṭabari = vol. 2, page 164.

⁷ Farā'ed al-Semṭayn / al-Ḥamō'i = vol. 1, page 97. Kefāyat al-Ṭālib / al-Kanji = page 190. al-Manāqib / al-Khārazmi = page 40.

⁸ Dhakhā'er al-°Oqbā / al-Ṭabari = page 63. Ferdaws al-Akhbār / al-Daylami = vol. 2, page 77. al-Jāmi' al-Šaghēr / al-Soyōṭi = vol. 2, page 140. Kanz al-°Ommāl / al-Hendi = vol. 11, pages 603 and 628.

"If someone worshiped Allāh between the Rokn¹ and the Maqām² for a thousand years, then he met Allāh whilst hating ʿAli and my family, Allāh shall throw him from his nostrils into the fire of Hell in the Hereafter³".

"O ʿAli! You are the divider of the Heaven and the Hell. And you will knock on the door of Heaven and enter it without questioning⁴".

"In the Hereafter, the Hell is more obedient to ʿAli than one of your servants is to his master [in this world]; so if he wants he can take it to the right, and if he wants he can take it to the left⁵".

"No one can cross over the Šerāṭ⁶ except with a document proving that he followed ʿAli and Ahl al-

al-Manāqib / al-Khārazmi = page 89. al-Šawāʿiq al-Moḥreqah / Ibn Hajar = page 75.

¹ One of the four corners of the Kaʿbah in which Ḥajar al-Aswad, the Black Stone, is placed.

² Maqām Ebrāhēm is the stone on which Prophet Ebrāhēm stood to build the Kaʿbah. Later, the pre-Islamic Arabs moved it away from the Kaʿbah; and after the liberation of Makkah, Rasōlollāh returned it to its correct place next to the Kaʿbah. But during his rule, ʿOmar moved it back to the place in which the pre-Islamic Arabs had placed it!!

³ al-Manāqib / al-Khārazmi = page 52. There is also a similar ḥadēth in Tārēkh Baghdād / al-Baghdādī = vol. 3, page 122.

⁴ al-Manāqib / al-Khārazmi = page 234. Yanābēʿ al-Mawaddah / al-Qandōzi = page 85.

⁵ Farāʿed al-Semṭayn / al-Ḥamōʿi = vol. 1, page 107. Yanābēʿ al-Mawaddah / al-Qandōzi = page 84.

⁶ Šerāṭ is the bridge from the place of resurrection to Heaven, passing over Hell. It is thinner than a hair and sharper than a sword; and as such, only those worthy of Heaven are able to cross it, and those worthy of Hell will lose their balance and fall into their deserving abode.

Bayt [in this world]. So those who loved him will enter the Heaven, and those who hated him will enter the Hell¹".

"No one crosses over the Şerāt except those with a permission from °Ali²".

"None of Allāh's creatures can be compared to °Ali³".

"O °Ali! You are such as the Ka°bah⁴".

"The example of °Ali among you, is that of the Holy Ka°bah: Looking at it is worship, and going to it in pilgrimage is mandatory⁵".

"°Ali is the best person, and whosoever denies it, he has surely become an infidel⁶".

"°Ali is the best person, and whosoever doubts it, he has surely become an infidel⁷".

"O °Ali! You are a master in this world, and a master in the Hereafter. Your friend is my friend, and my

¹ Yanābē° al-Mawaddah / al-Qandōzi = page 86.

² Dhakhā'er al-°Oqbā / al-Ṭabari = page 131. al-Şawā'iq al-Mohreqah / Ibn Ḥajar = page 126.

³ al-Arba°en / Ibn Abi al-Fawāris = page 43.

⁴ Osd al-Ghābah / Ibn al-Athēr = vol. 4, page 31. Yanābē° al-Mawaddah / al-Qandōzi = page 90.

⁵ Arjaḥ al-Maṭālīb / al-Shaykh °Obaydollāh al-Ḥanafī = page 480. Dorr Baḥr al-Manāqib / Ibn Ḥasnawayh = page 47.

⁶ al-Bedāyah wa al-Nehāyah / Ibn Kothayr = vol. 7, page 359. al-Fawā'id al-Majmō'ah / al-Shawkāni = page 372. Ferdaws al-Akḥbār / al-Daylami = vol. 2, page 78. Kanz al-°Ommāl / al-Hendi = vol. 12, page 221. Mēzān al-E°tedāl / al-Dhahabī = vol. 1, page 531; vol. 2, page 271. Montakhab Kanz al-°Ommāl = vol. 5, page 35. Tārēkh Demashq / Ibn °Asākir = vol. 42, page 372. Yanābē° al-Mawaddah / al-Qandōzi = vol. 2, page 78.

⁷ Kanz al-°Ommāl / al-Hendi = vol. 6, page 159. Tārēkh Baghdād / al-Baghdādī = vol. 7, page 421. Tahdhēb al-Tahdhēb / al-°Asqalāni = vol. 9, page 419.

friend is Allāh's friend; and your enemy is my enemy, and my enemy is Allāh's enemy. Woe onto him who hates you after me¹".

"O 'Ali! Does not love you other than a Mo'men² and does not hate you other than a Monāfiq^{3/4}".

'Omar narrates the following aḥādēth from Rasōlollāh who said:

"Looking at 'Ali's face is worship⁵".

"Loving 'Ali is an acquittal from the Fire⁶".

"If all the people were to love 'Ali ibn Abi Ṭālib, Allāh would not have created the Fire⁷".

"This is 'Ali ibn Abi Ṭālib. I hold Rasōlollāh as my witness that I heard him (Rasōlollāh) saying: If the seven skies and the seven earths were placed in one pan of a pair of scales, and the faith of 'Ali were

¹ Faḍā'el al-Ṣaḥābah / Ibn Ḥanbal = vol. 2, page 642. al-Manāqib / Ibn Maghāzili = pages 103, 145 and 382. al-Manāqib / al-Khārazmi = page 128. al-Mostadrak / al-Naysābōri = vol. 3, page 138. al-Riyāḍ al-Naḍīrah / al-Ṭabari = vol. 2, page 177. Tadhkerat al-Khawāṣ / Ibn al-Jawzi = page 54.

² Mo'men is a Moslem = Shē'ah = a follower of Rasōlollāh and Amēr al-Mo'menēn. Opposite: Bakri = a follower of Abō Bakr.

³ A person who shams Islam but in fact is not a Moslem.

⁴ al-Estē'āb / Ibn 'Abdelbarr = vol. 3, page 204. al-Mo'jam al-Kabēr / al-Ṭabarāni = vol. 23. Mokhtaṣar Tārēkh Demashq / Ibn 'Asākir = vol. 17, page 369.

⁵ al-Bedāyah wa al-Nehāyah / Ibn Kothayr = vol. 7, page 357. Kefāyat al-Ṭālib / al-Kanji = page 161. This ḥadēth has also been narrated from 'Ā'eshah in: Lesān al-Mēzān / al-'Asqalāni = vol. 1, page 243.

⁶ al-Tadwēn fī Akhbār Qazwēn / al-Rāfi'i = vol. 3, page 39.

⁷ al-Kawkab al-Dorri / al-Termedhi = page 122. Yanābē' al-Mawaddah / al-Qandōzi = page 251.

placed in the other pan, 'Ali's faith would surely be the heavier¹".

"By Allāh, I heard Rasōlollāh saying to 'Ali ibn Abi Ṭālib: Whoever loves you, loves me, and whoever loves me, loves Allāh; and whoever loves Allāh, He shall take him to the Heaven with much respect²".

"I heard Rasōlollāh saying to 'Ali: If the seas were ink, and the forests were pens, and the humans were writers, and the Jinn were calculators, they still could not count your merits O Abā al-Ḥasan! ('Ali ibn Abi Ṭālib)³".

"I heard Rasōlollāh saying to 'Ali ibn Abi Ṭālib: Whoever loves you O 'Ali, will be with the prophets in their ranks on the Day of Judgment; and whoever dies hating you, he should not care whether he dies as a Jew or as a Christian⁴".

Bakri scholars also narrate the following confessions from the leaders of the Bakri party about Amēr al-Mo'menēn:

¹ Arjaḥ al-Maṭālib / al-Shaykh 'Obaydollāh al-Ḥanafī = page 476. Dhakhā'er al-'Oqbā / al-Ṭabari = page 100. Kanz al-'Ommāl / al-Hendi = vol. 11, 617. Kefāyat al-Ṭālib / al-Kanji = page 258. Lesān al-Mēzān / al-'Asqālāni = vol. 5, page 97. al-Manāqib / Ibn al-Maghāsili = page 289. al-Manāqib / al-Khārazmi = page 130. Mēzān al-E'tedāl / al-Dhahabi = vol. 3, page 494. al-Riyāḍ al-Naḍīrah / al-Ṭabari = vol. 3, page 206. Sharḥ Nahj al-Balāghah / Ibn Abi al-Ḥadēd = vol. 12, page 259. Tārēkh Demashq / Ibn 'Asākir = vol. 42, page 340. Yanābē' al-Mawaddah / al-Qandōzi = page 254.

² Kanz al-'Ommāl / al-Hendi = vol. 13, page 109.

³ Yanābē' al-Mawaddah / al-Qandōzi = page 249. A similar ḥadēth has also been narrated in: Kefāyat al-Ṭālib / al-Kanji = page 123. Lesān al-Mēzān / al-'Asqālāni = vol. 5, page 62. al-Manāqib / al-Khārazmi = page 18.

⁴ al-Kawkab al-Dorri / al-Kashfī = page 125. al-Manāqib al-Mortaḍawīyyah / al-Kashfī = page 117.

Abō al-Aswad narrates:

"I heard Abō Bakr saying to the people: O you people! Adhere to 'Ali ibn Abi Tālib, for surely I heard Rasōlollāh say: 'Ali is the best on whom the sun rises and sets after me¹".

It has been narrated that 'Omar said to Amēr al-Mo'menēn:

"My father be your sacrifice; by you Allāh guided us, and by you Allāh brought us out from the darkness to the light²".

'Omar also said:

"The women have failed to give birth to the likes of 'Ali ibn Abi Tālib³".

'Omar also said:

"'Ali is the most knowledgeable among the people about what Allāh revealed to Moḥammad⁴".

And pointing to Amēr al-Mo'menēn, 'Omar said:

"This is the most knowledgeable about our Prophet and about his Book⁵".

'Omar also said:

"'Ali is most proficient judge⁶".

¹ Lesān al-Mēzān / al-Asqālāni = vol. 6, page 78.

² Farā'ed al-Semṭayn / al-Ḥamō'i = vol. 1, page 349. al-Manāqib – al-Khārazmi = page 97. al-Mostaṭraf / al-Abshēhi = vol. 1, page 220. Nozhat al-Majālis / al-Ṣafōri = vol. 2, page 211. Rab' al-Abrār / al-Zamakhshari = vol. 3, page 595. Sharḥ Nahj al-Balāghah / Ibn Abi al-Ḥadēd = vol. 7, page 65. Wasēlat al-Najāṭ / al-Hendi = page 139.

³ al-Arba'ēn / al-Fakhr al-Rāzi = page 466. Farā'ed al-Semṭayn / al-Ḥamō'i = vol. 1, page 351. al-Manāqib / al-Khārazmi = page 80. Maṭālib al-Sa'ol / al-Shāfi'i = page 130. Yanābē' al-Mawaddah / al-Qandōzi = pages 75 and 373.

⁴ Shawāhid al-Tanzēl / al-Ḥasakāni = vol. 1, page 39.

⁵ Zayn al-Fatā / al-Āsimi = vol. 1, page 304.

⁶ Akhbār al-Qodāt / Ibn Wake' = vol. 1, page 88. Ansāb al-Ashraf / al-Balādhari = vol. 2, page 852. al-Dorr al-Manthōr = vol. 1, page

It has been narrated from °Aṭā' who said:

"I asked °Ā'eshah bint Abi Bakr about °Ali.

She said: He is, undoubtedly, of the best of creations¹".

Nāfi°, °Omar's slave, narrates:

"I asked °Omar's son: Who is the best of people after Rasōlollāh?

°Omar's son replied: This does not concern you, imbecile!

The best of people after him is the one person to whom is permissible what was permissible to him, and to whom is prohibited what was prohibited to him.

So Nāfi° asked: Who is he?

°Omar's son: °Ali ibn Abi Ṭālib. He (Rasōlollāh) closed all the doors [of Moslem's homes] to the Mosque except °Ali's door, and said to him: 'It is permissible to you in this mosque what is permissible to me, and it is your responsibility in this mosque what is my responsibility. You are my heir and the executor of my will; you will settle my debts and fulfill my promises; and you will be killed in my way. He lies who claims that he hates you but loves me²".

104. al-Estē°āb / Ibn °Abdelbarr = vol. 3, page 1102. Ḥelyat al-Awliya' / Abō No°aym = vol. 1, page 65. Mosnad / Aḥmad = vol. 5, page 113. al-Riyāḍ al-Naḍirah / al-Ṭabari = vol. 3, page 167. Ṣaḥēḥ / al-Bokhāri = vol. 6, al-Ṣawā°iq al-Moḥreqah = page 127. Sharḥ Nahj al-Balāghah / Ibn Abi al-Ḥadēd = vol. 12, page 82. page 23. al-Ṭabaqāt al-Kobra / Ibn Sa°d = vol. 2, page 339. Tārēkh al-Kholafā' / al-Soyōṭi = pages 170 and 233.

¹ Lesān al-Mēzān / al-°Asqalāni = vol. 1, page 175. al-Manāqib / al-Khārazmi = page 66.

² al-Manāqib / ibn al-Maghāzili.

It has been narrated from °Othmān ibn °Affān^(LA) who said:

"I heard °Omar ibn al-Khaṭṭāb say: I heard Abō Bakr ibn Abi Qohāfah say: I heard Rasōlollāh say: 'Indeed, Allāh created from the light of °Ali ibn Abi Ṭālib's face angels who glorify and praise Allāh, and give the rewards to those who love him and love his children'¹".

It has been narrated from Mo°āwiyah^(LA) who said:

"Feqh and knowledge went with the death of the son of Abō Ṭālib²".

Mo°āwiyah also said about Amēr al-Mo'menēn:

"The mothers are sterile; they cannot give birth to the likes of him (°Ali)³".

Ibn Abi al-Ḥadēd, the famous Bakri scholar writes:

"On one thousand different occasions, Rasōlollāh said to °Ali: I am at war with whoever you are at war, and I am in peace with whoever you are in peace⁴".

Does the above—which is just a small sample—leave any space for Faḍlollāh's claims?!

Either Rasōlollāh is a liar, or Faḍlollāh is a liar!!

Besides, sinning is of two kinds: Deliberately not doing what is obligatory, such as not fasting; and deliberately committing what is prohibited, such as drinking alcohol. And in both cases, "Promoting Virtue, and Prohibiting Vice" is mandatory, with all its methods.

¹ al-Manāqib / al-Khārazmi = page 329. Maqtal al-Ḥosayn / al-Khārazmi = page 97.

² al-Estē'āb / Ibn °Abdelbarr = vol. 3, page 1108. al-Fotōḥāt al-Islāmiyyah / Daḥlān = vol. 2, page 453.

³ Rab' al-Abrār / al-Zamakhshari = vol. 3, page 80. Sharḥ Nahj al-Balāghah / Ibn Abi al-Ḥadēd = vol. 11, page 253.

⁴ Sharḥ Nahj al-Balāghah / Ibn Abi al-Ḥadēd = vol. 18, page 24.

Therefore, during the period(s) in which °Ali sinned, Moslems must have prevented him from sinning. They must have, at least, stopped their associations with him. They must have, at least, isolated him socially.

Did Rasōlollāh not instructed the Moslems in this regard:

“Meet the sinners with angry faces”¹.

Did Amēr al-Mo'menēn, himself, not say:

“The least rejection is to meet the sinners with angry faces”².

Therefore, the Moslems must have, at least, shown °Ali an angry face. But has any historian, Moslem or non-Moslem, ever recorded that °Ali was shown an angry face for sinning?!

Moreover, various sins have various punishments under the Islamic rule; so has any historian, Moslem or non-Moslem, ever recorded that °Ali was punished?! We know that Abō Bakr, °Omar and °Othmān would have jumped to the opportunity to punishing °Ali for any small sin. And we know that although °Ali was ma'ṣōm, and that Allāh had testified in the Holy Qor'ān to his °eṣmah, nevertheless, °Omar threatened °Ali that—if he continues to refuse allegiance to Abō Bakr—he will bring “false” witnesses who will testify that he had committed a theft, and that he will accordingly execute the punishment of stealing on °Ali!!! So he could not have committed these sins under their rule.

But why was °Ali not punished during Rasōlollāh's rule, despite the fact that executing the various punishments is obligatory under an Islamic rule?! Was it because Rasōlollāh chose to follow Shayṭān and not

¹ al-Kāfi / al-Kolayni = vol. 5, page 58.

² al-Tahdhēb / al-Ṭōsi = vol. 6, page 176.

Allāh?! Was it because he, like °Ali, was no stranger to committing sins?!

- 89- “°Ali promises Allāh that he will turn back [to Him] from his error, offence and sin”.
 “°Ali asks Allāh to forgive his sins which put the heart to death, and direct it to go astray”.
 “°Ali is afraid of the sins he had committed which he asked Allāh to forgive”. [Sharh Do°ā' al-Komayl = pages 159, 84, 94]

There is a famous and widely-recited Do°ā', called Do°ā' Komayl. It was composed by Prophet Khedr, and translated into Arabic by Amēr al-Mo'menēn^(AS) and taught to Komayl ibn Ziyād, one of his students.

Faḍlollāh has written a commentary on this Do°ā' which is, expectedly, filled with lies and deviations. It starts with attributing this Do°ā' to Amēr al-Mo'menēn; stubbornly ignoring the fact that the narrators of the aḥādēth, and the scholars, have clearly mentioned Prophet Khedr as its composer, and have mentioned Amēr al-Mo'menēn as its translator and narrator.

Faḍlollāh also, as always, explains this Do°ā' to his liking, with complete disregard to its correct meanings. Let us read some excerpts of this Do°ā' which he, deliberately, misinterprets:

“O Allāh, I ask Thee by Thy mercy, which embraces all things; and by Thy strength, through which Thou dominatest all things, toward which all things are humble, and before which things are lowly...

O Allāh, forgive me those sins which tear apart safeguards. O Allāh, forgive me those sins which draw down adversities. O Allāh, forgive me those sins which alter blessings. O Allāh, forgive me those

sins which hold back supplication. O Allāh, forgive me those sins which cut down the hopes. O Allāh, forgive me those sins which draw tribulation. O Allāh, forgive me every sin I have committed and every mistake I have made...

O Allāh, I find no forgiver of my sins, and no concealer of my ugly acts, and no transformer of any of my ugly acts into good acts but Thee.

There is no god but Thou. Glory be to Thee, and Thine is the praise.

I have wronged myself, I have been audacious in my ignorance and I have depended upon Thy ancient remembrance of me and Thy favor toward me.

O Allāh! O my Protector! How many ugly things Thou hast concealed! How many burdensome tribulations Thou hast abolished!...

O Allāh! my tribulation is tremendous, my bad state is excessive, my acts are inadequate, my fetters have tied me down, my far-fetched hopes have held me back from my gain; and this world with its delusions, my own soul with its offences and my delay have deceived me. O my Master! So I ask Thee by Thy might not to let my evil works and acts veil my supplication from Thee; and not to disgrace me through the hidden things Thou knowest of my secrets; and not to hasten me to punishment for what I have done in private: my evil acts in secrecy, my misdeeds, my continuous negligence, my ignorance, my manifold passions and my forgetfulness...

My God and my Protector! Thou put into effect through me a decree in which I followed the caprice of my own soul, and did not remain wary of adoring my enemy. So he deluded me through my soul's caprice and therein destiny favored him. So, in what

was put into effect through me in that situation, I transgressed some of Thy statutes and disobeyed some of Thy commands...

Now I have come to Thee, My God, after my shortcoming and my immoderation toward myself, proffering my excuse, regretful, broken, apologizing, asking forgiveness, repenting, acknowledging, submissive, confessing. I find no place to flee from what occurred through me, nor any place of escape to which I may turn in my affairs, other than Thy acceptance of my excuse and Thy entering me into the compass of Thy mercy. O Allāh! so accept my excuse, and have mercy upon the severity of my affliction, and release me from the tightness of my fetters.

My Lord, have mercy upon the weakness of my body, the thinness of my skin and the frailty of my bones.

O Thou who gave rise to my creation, to the remembrance of me, to the nurture of me, to goodness toward me and to nourishment on me, bestow upon me for the sake of Thy having given rise [to me] with generosity and Thy previous goodness to me!

O Allāh, my Master and my Lord! Canst Thou see Thyself tormenting me with Thy Fire after I have professed Thy [indivisible] Unity...

Will you give the Fire dominion over faces fallen down prostrate before Thy Tremendousness, and over tongues voicing sincerely the profession of Thy [indivisible] Unity...

Thou knowest my weakness before a little of this world's tribulations and punishments, and before those ordeals which befall its inhabitants, even though it is a tribulation and ordeal whose stay is

short, whose subsistence is but little and whose period is but fleeting. So how can I endure the tribulations of the next world and the great ordeals that occur within it? For it is a tribulation whose period is long, whose station endures and whose sufferers are given no respite, since it only occurs as a result of Thy wrath, Thy vengeance and Thy anger. And these cannot be withstood by the heavens and the earth. O Master, so what about me?! For I am Thy weak, lowly, base, wretched and miserable slave. My God! My Lord! My Master! My Protector! For which things would I complain to Thee, and for which of them would I lament and weep? For the pain and severity of chastisement? Or for the length and period of tribulation?

So if Thou takest me to the punishments with Thy enemies, gatherst me with the people of Thy tribulation, and separatest me from Thy friends and saints, then suppose, My God, my Master, my Protector and my Lord that I am able to endure Thy chastisement, how can I endure separation from Thee? And suppose that I am able to endure the heat of Thy Fire, how can I endure not gazing upon Thy generosity? Or how can I dwell in the Fire while my hope is Thy pardon?

So by Thy might, my Master and my Protector, I swear sincerely, if Thou leavest me with speech, I will lament to Thee from the midst of the Fire's inhabitants with lamentation of the hopeful; I will cry to Thee with the cry of those crying for help; I will weep to Thee with the weeping of the bereft; and I will call to Thee where ever I am O Sponsor of the believers. O Goal of the hopes of Thy knowers, O Aid of those who seek assistance, O Friend of the

hearts of the sincere, and O Allāh of all the world's inhabitants!

Canst Thou see Thyself—Glory be to Thee My God, and Thine is the praised—hearing within the Fire the voice of a slave surrendered to Thee, imprisoned there because of his violations, testing the favor of its torment because of his disobedience, and confined within its levels because of his sin and crime, while he laments to Thee with the lament of one hopeful for Thy mercy, calls to Thee with the tongue of those who profess Thy [indivisible] Unity, and entreats Thee by Thy lordship!

My Protector, so how should he remain in the chastisement, while he has hope for Thy previous clemency? Or how should the Fire cause him pain while he expects Thy bounty and mercy? Or how should its flames burn him, while Thou hearest his voice and seest his place? Or how should its groaning encompass him, while Thou knowest his weakness? Or how should he be convulsed among its levels, while Thou knowest his sincerity? Or how should its keepers torture him while he calls out to Thee, O Lord? Or how should he have hope of Thy bounty in freeing him from it, while Thou abandonest him within it? Far be it from Thee!”

These words and expressions do not mean what Faḍlollāh claims they mean.

It is clear that ordinary people do not know the best way of speaking to Allāh, and how to compose ad‘iyah (plural of do‘ā’) for their various needs; therefore prophets and awṣiyā’ have taught them countless ad‘iyah, etc. for their every use.

For removing fear and terror; for protection from an unjust ruler; for being freed from captivity and prison;

for having security and safety; for eliminating sorrow and depression; for treating fevers, illnesses, headaches, migraines, toothaches, backaches, stomachaches, eye pains, ear pains, waist pains, naval pains, knee pains, pains of the genitals, coughing, swellings, blisters...; for having children; for rain during a drought; for prosperity; for clearing a loan; for winning over an enemy; etc. For daily recitation, for mornings, for nights, etc.; for recitation in specific days of the week; for recitation in specific days of the month; for recitation in specific days of the year. For recitation in specific places. For recitation in specific times. For recitation during doing certain things...

So in a *do^{ʿā}*, the *ma^ʿṣōm* teaches the people how best to speak to Allāh and, among other things, how to ask Him their diverse needs; as the *ma^ʿṣōm* is the only kind of person who can properly speak with Allāh.

It is most important to realize that the contents of the *do^{ʿā}* do not reflect the needs of the *ma^ʿṣōm* who composed it. And this is a self-evident fact which anyone can easily recognize when they read through the different *ad^ʿiyah*. There are many instances when a person asks a *ma^ʿṣōm* for a *do^{ʿā}* about say migraine, and the *ma^ʿṣōm* teaches him such a *do^{ʿā}*—this does not mean the *ma^ʿṣōm* suffers migraine!

And *Do^{ʿā} Komayl* is not an exception. It was composed by Prophet Khedr and translated by Amēr al-Mo'menēn so that the people can recite it when they want to talk to their creator; but this is not indicative of Prophet Khedr and Amēr al-Mo'menēn's needs.

Do^{ʿā} Komayl was translated by Imām¹ ʿAli to be recited on the eve of 15 Sha^ʿbān of each year, and on

¹ Linguistically, Imām means leader; good or bad, religious or otherwise. But technically, Imām is used as a title for any person

Thursday nights, for many uses which include: protection from the evil of the enemies, and forgiveness of sins.

- 90- "The sins of ʿAli, which he asked Allāh to forgive, are so serious that any one of them is enough to break a strong back". "If Allāh judges ʿAli [on Judgment Day] on the basis of his actions, he will deserve non other than the torture [of Hell]. [Fi Reḥāb Doʿā' al-Komayl = pages 94 and 275]

A person with such a criminal record is never elected as the political leader of any state in today's world, by citizens who are capable of having similar criminal records. He is certainly not accepted as the religious head of a state, let alone the religious and political leader at the same time.

But how is it that Allāh, the All-Knowing, the All-Powerful, should appoint such a person as the ABSOLUTE leader of all the nations of the world, and grant him the title of: "Amēr al-Mo'menēn", Commander of the Faithful?!!

Besides, what were these sins that ʿAli is supposed to have committed?! Incest, as with Prophet Ādam?! Polytheism, as with Prophet Ebrāhēm?! Murder, as with Prophet Mōsā?!

It has been narrated from Rasōlollāh who said:

"Sins alter blessings; tyranny brings remorse; murder draws down adversities; injustice tears apart

with a religious leading role, such as a public prayer leader, or leader of a religious group or movement. However in this book, it is used as a title for one of the twelve God-appointed successors of Prophet Moḥammad, except for when stated otherwise. Plural: A'emmah.

safeguards; drinking wine stops the sustenance [by Allāh]; sex outside marriage brings the death nearer; severing relations with family members blocks the Do^cā'; not observing one's duty towards the parents amputates one's life; not praying causes lowliness¹".

It has also been narrated from Imām Ṣādiq who explained:

"[What is meant by] the 'sins which alter blessings' is tyranny; and [by] the 'sins which bring remorse' is murder; and [by the sins] which 'draw down adversities' is injustice; and [by the sins] which 'tear apart safeguards' is drinking wine; and [by the sins] which 'stop the sustenance [by Allāh]' is unlawful sexual relationship; and [by the sins] which 'bring the death nearer' is severing relations with family members; and [by the sins] which 'return (block) the Do^cā' and darken the air' is undutifulness towards the parents²".

So which of these sins was Amēr al-Mo'menēn guilty of?! Tyranny?! Injustice?! Murder?! Unlawful sexual relation?!

If a member of our family, a friend, a colleague or an acquaintance commits one such sin, we will no longer intermingle with them, let alone if they commit a number of such sins, as Fadlollāh claims Imām 'Ali had committed.

And how can the divider of Heaven and Hell, according to the Bakris, deserve the torture of Hell?! And how can Allāh, the All-Knowing, the All-Powerful, choose such a person for such a job?!

¹ Mostadrak al-Wasā'el / al-Nōri = vol. 12, page 334.

² al-Behār / al-Majlesi = vol. 73, page 374. al-Kāfi / al-Kolayni = vol. 2, page 447.

91- °Ali drank wine!!? [Min Waḥī al-Qor'ān = vol. 7, page 182]

Fadlollāh says that one day, Am̄er al-Mo'menēn^(AS)¹, °Abdorrahmān ibn °Awf, and a third person, drank wine, became drunk and then prayed, with °Abdorrahmān being the Imām. During the prayer, while reciting the 109th sōrah, °Abdorrahmān made a mistake, and instead of saying: "I DO NOT SERVE THAT WHICH YOU [IDOLATERS] SERVE"² he said: "I DO serve that which you serve".

Therefore, Allāh descended the āyah: "O YOU WHO BELIEVE! DO NOT GO NEAR PRAYER WHEN YOU ARE INTOXICATED UNTIL YOU KNOW (WELL) WHAT YOU SAY"³.

Now, let us briefly look at the authenticity of this narration.

No Moslem scholar has ever marked this ḥadēth as authentic, and no Moslem scholar has ever said that the above āyah descended about Am̄er al-Mo'menēn being drunk while praying, and no Moslem scholar has ever claimed that Am̄er al-Mo'menēn ever drank a single drop of alcohol. In fact, the only occasion this narration is mentioned in any Moslem book, it is either to give an example for the Bakri falsification and invention of narrations for different uses and various reasons, or it is to refute this particular "fake ḥadēth".

Furthermore, many Bakri scholars also do not accept this ḥadēth as authentic.

¹ °*Alayhes Salām*: Peace be upon him. It is a mark of devotion to use this salutation when mentioning the name of one of Rasōlollāh's twelve God-appointed successors, or certain male members of his family.

² Holy Qor'ān = sōrah 109, āyah 2.

³ Holy Qor'ān = sōrah 4, āyah 43.

But what is astounding is that Faḍlollāh writes this fake ḥadēth as an authentic ḥadēth, despite the fact that all Moslem and many Bakri scholars do NOT accept it as such. He does this at a time when he doubts the authenticity of the Ḥadēth of Ghadēr, which all the Moslem scholars and the overwhelming majority of Bakri scholar narrate, such that a number of very prominent Bakri scholars throughout the Islamic history, have written exclusive books on its irrefutable authenticity and its numerous chains of narrators; and when he stubbornly declares the Ḥadēth of al-Kesā' (cloak) unauthentic, despite its numerous Moslem and Bakri chains of narrators.

Besides, Amēr al-Mo'menēn was—according to all Moslems and the majority of Bakris—the first person to accept Islam, and °Abdorrahmān ibn °Awf pretended to accept Islam a number of years later; so is it feasible that the first Moslem follows one who supposedly converted years later?! And is it possible that the more knowledgeable—according to all Moslems and the majority of Bakris—follows the generally ignorant?! Moreover, is it logical to believe that someone who refuses to accept idols as his God, acts as the Idolaters do, and drink alcohol as they do?! If he still drinks alcohol a number of years after he accepts Islam, then he must have also worshipped idols instead of the one indivisible God. It is meaningless to refuse the idol and approach the alcohol.

Sayyedat Nesā' al-°Ālamēn¹

¹ Chief of the Women of the World, a title given exclusively to Fāṭimah, the Daughter of Rasōlollāh, by Allāh.

92- Education and *Self* training were what provided Zahrā' with the °Eṣmah¹. [Esteftā'āt al-Shaykh al-Tabrizi = answer No. 5]

This is just another cheap attempt to lower the position of Sayyedah Nesā' al-°Ālamēn^(AaS) ², and downgrade her to a level comparable to that of °Ā'eshah^(LAa) ³, after creating a huge importance for °Ā'eshah and turning her into a holy being.

°Eṣmah is not acquired through education and training; it is a gift which Allāh grants to selected persons who are the closest to Him, with which they do not commit sins, do not make mistakes, do not forget, etc. Whereas education and the training of the *self* can never produce the full benefits of °Eṣmah, even if it continues, with increasing strength, for a very long time.

Nevertheless let us suppose, for the sake of argument, that education and *self* training are the only sources of °Eṣmah, and that this was how Fāṭimah accomplished this great status. This means that she gradually attained °Eṣmah in a number of years, and that she was certainly not a ma°ṣōmah during her childhood, and definitely not at birth. But this contradicts countle-
ahādēth narrated by both Moslem and Bakri scholars.

¹ The state of immunity from committing sins, making mistakes, or any act of forgetfulness, etc. whilst the choice to commit sin remains open to the individual. Prophets and their awṣiyā' have this attribute and are called ma°ṣōm.

² °*Alayhas Salām*: Peace be upon her. It is a mark of devotion to use this salutation when mentioning the name of Rasōlollāh's daughter, Fāṭimah, or certain female members of his family.

³ °*La°natollāh °Alayhā*: May Allāh distance her from His Blessings and Mercy. Used after mentioning the name of a female opponent of the Fourteen Ma°ṣōmēn.

Here are some of these aḥādēth narrated from Rasōlollāh^(SAA)¹, and recorded in Bakri references:

“O ‘Ali! This is Jabra’el, telling me that Allāh married you to Fāṭimah²”.

“Indeed, Allāh married ‘Ali to Fāṭimah³”.

“O ‘Ali! Indeed Allāh ordered me to marry you to Fāṭimah⁴”.

“Her marriage-gift is her intercession [before Allāh, for the forgiveness] of her father’s nation⁵”.

Bakri scholars also narrate a large number of aḥādēth that say the marriage was performed in the sky before it was performed on the earth, and explain in some detail, the manner in which the marriage was performed in the sky in the presence of countless angels with numerous ceremonies⁶.

Bakri scholars also narrate:

Ṣallallāh ‘Alayh wa Ālih: May Allāh bless him and his ma‘ṣōm family. It is a mark of devotion to use this salutation when mentioning the name of Rasōlollāh. His ‘ma‘ṣōm family’ are his cousin and son-in-law ‘Ali, his daughter Fāṭimah, their two sons Ḥasan and Ḥosayn, and the nine A‘emmah from Ḥosayn’s lineage. The ‘ma‘ṣōm family’ is known as Ahl al-Bayt as referred to in the Qor’an [sōrah 33, āyah 33].

² Manāqib al-Imām ‘Ali min al-Riyāḍ al-Naḍirah = page 141.

³ al-Ṣawā‘iq al-Moḥreqah = page 173.

⁴ Dhakhā’er al-‘Oqbā / al-Ṭabari = pages 30 and 31. Manāqib al-Imām ‘Ali min al-Riyāḍ al-Naḍirah = page 141. Nōr al-Abṣār / al-Shablanji = page 53. al-Ṣawā‘iq al-Moḥreqah = page 142. Tadhkerat al-Khawāṣ / Ibn al-Jawzi = page 276.

⁵ Nozhat al-Majālis / al-Ṣafōri = vol. 2, page 225.

⁶ The following are some of the more prominent Bakri references that record these aḥādēth: Ḥelyat al-Awliyā’ / Abō No‘aym. Lesān al-Mēzān / al-‘Asqālāni. Maqtal al-Ḥosayn / al-Khārazmi. Nozhat al-Majālis / al-Ṣafōri. Tahdhēb al-Tahdhēb / al-‘Asqālāni. Tahdhēb al-Khawāṣ / al-Soyōṭi. Yanābē‘ al-Mawaddah / al-Qandōzi.

"Jabra'el descended and told Rasōlollāh: O Moḥammad! Allāh sends you greetings; and He has ordered me to greet Fāṭimah, and give her a gift from Heavenly clothes for her wedding¹".

"During the wedding, when Fāṭimah was ceremoniously escorted to 'Ali's home, the Prophet was walking in front of her, Jabra'el was walking on her right, Mēkā'el² was walking on her left, and seventy thousand angels were walking behind them, praising and glorifying Allāh until dawn break³".

At that time, Fāṭimah^(AaS) had nine years of age. So how could she possibly have acquired such a close position to Allāh at that very young age?! How long was she an infant? How long was she a small child? At what age did she become able to receive such education and training? How much time could Rasōlollāh have spent with her, giving her that kind of education and training?

What we read about her marriage shows us that she was superior to all the prophets, except her father, at the age of nine!! Is it possible for any child, under any circumstances, to acquire such kind of status at that very young age, through education and *self*training?!

'Eṣmah, among other abilities and attributes, were granted by Allāh to Fāṭimah, not because of any special education or training in this world, but because of her high results in the tests in the previous worlds.

¹ Nozhat al-Majālis / al-Ṣafōri = vol. 2, page 226.

² Also: Michael.

³ Akhbār al-Dowal wa Āthār al-Owal / al-Qermāni. Dorar al-Semṭayn / al-Zarandi. al-Fawā'id al-Majmū'ah / al-Shawkāni. Lesān al-Mēzān / al-ʿAsqālāni. al-Majrōḥēn / Ibn Ḥabbān. Mēzān al-E'tedāl / al-Dhahabi. Mokhtaṣar Dhakhā'er al-ʿOqbā / al-Ṭabari. Tārēkh Baghdād / al-Baghdādi. Yanābē' al-Mawaddah / al-Qandōzi.

The following Bakri aḥādēth further prove this claim:
 “After Khadējah became pregnant with Fāṭimah, Rasōlollāh came and heard her talking. He asked her: Whom are you talking to?

Khadējah: The fetus in my womb talks to me and amuses me¹.

Rasōlollāh: O Khadējah! This is Jabra’el telling me that it is a female, and that she is a pure and blessed child. And that the Almighty Allāh will indeed create my lineage through her; and will choose from my lineage a number of a’emmah, appointing them as His representative on His earth after the completion of His revelation²”.

“When I became pregnant with Fāṭimah, it was an easy pregnancy; and she talked to me in my womb³”.

“When the Idolaters asked Rasōlollāh to cut the moon in half for them [as a miracle], during Khadējah’s pregnancy with Fāṭimah, Khadējah said: What a failure for the person who accuses Moḥammad of lying, when he is the greatest Messenger from my Lord.

Suddenly Fāṭimah said in her womb: O Mother! do not worry and do not be afraid; Allāh is indeed with my father⁴”.

“Moments before giving birth to Fāṭimah, four women entered Khadējah’s room with such a beauty and light that words cannot describe.

¹ Dhakhā’er al-‘Oqbā / al-Ṭabari.

² Tajhēz al-Jaysh / al-Dehlawi.

³ Nozhat al-Majālis = vol. 2, page 227.

⁴ al-Rawḍ al-Fā’eq / al-Meṣri = page 214.

One of them told her: I am your mother Ḥawwā'; another said: I am Āsiyah bint Mozāhim; another said: I am Kolthōm, sister of Moses; and the forth said: I am Maryam bint ʿEmrān, mother of Jesus. We have come here to deliver Fāṭimah.

After she was born, she fell to the ground to perform a *sojōd*¹, raising and extending her forefinger to show one².

Bakri scholars also narrate from Rasōlollāh who said:

"Indeed, Allāh named her Fāṭimah, because He forbade her and those who love her to the Fire of Hell³".

"The Almighty Allāh most assuredly forbade Fāṭimah, her children, and those who love them to the fire of Hell. And for that reason she was called Fāṭimah⁴".

- 93- There is no definite proof to the fact that Fāṭimah was an extraordinary woman.
[Ta'ammolāt Islamiyyah Ḥawl al-Mar'ah = page 9]

¹ A particular position in *ṣalāt* in which the forehead, the palms, the knees and the toes of both feet are placed on the ground. *Sojōd* is also performed on its own—not as part of a *ṣalāt*—for a number of reasons, some of which are mandatory whereas others are recommended.

² Mokhtaṣar Dhakhā'er al-ʿOqbā / al-Ṭabari = page 72.

³ Mokhtaṣar Dhakhā'er al-ʿOqbā / al-Ṭabari = page 47. Tārēkh Baghdād / al-Baghdādi = vol. 12, page 331. al-Fawā'id al-Majmō'ah / al-Shawkāni = page 392.

⁴ Kanz al-ʿOmmāl / al-Hendi = vol. 12, page 109. Mokhtaṣar Dhakhā'er al-ʿOqbā / al-Ṭabari = page 47. Mokhtaṣar al-Maḥāsini al-Mojtami'ah = page 182.

Let us, instead, read what Fāṭimah's staunchest Bakri enemies narrate about her.

Bakri scholars narrate from °Ā'eshah who said:

"...So he (Rasōlollāh) told me: O Ḥomayrā'!¹ Indeed, on the night during which I was taken to the sky, I entered the Heaven and I stood by its most beautiful tree, with the whitest leaves, and the most delicious fruit. So I took from its fruit and ate...

And when I descended to the earth, I approached Khadējah; and she became pregnant with Fāṭimah from that produce.

So whenever I yearn for the scent of the Heaven, I smell the scent of Fāṭimah. O Ḥomayrā'! Verily, Fāṭimah is not like the human women².

Bakri scholars also narrate from °Ā'eshah who said:

"Whenever Rasōlollāh returned from his journeys, he went to Fāṭimah, kissed her neck and said: From her, I smell the scent of Heaven³".

Bakri scholars also narrate from Rasōlollāh who said the following about Fāṭimah:

"Fāṭimah is a human ḥouri⁴".

"Fāṭimah was created a ḥouri in the shape of a woman¹".

¹ A name by which the Prophet sometimes called °Ā'eshah.

² Farā'ed al-Semṭayn / al-Ḥamō'i = vol. 2, page 61. Lesān al-Mēzān / al-°Asqālāni = vol. 1, page 134; vol. 5, page 160. Majma' al-Zawā'ed / al-Haythami = vol. 9, page 202. al-Majrōḥēn / al-Bosti = vol. 2, pages 29 and 30. Mēzān al-E'°tedāl / al-Dhahabi = vol. 1, page 212; vol. 4, page 220. al-Mo'jam al-Kabēr / al-Ṭabarāni = vol. 22, page 400. Tārēkh Baghdād / al-Baghdādi = vol. 5, page 87.

³ Yanābē° al-Mawaddah / al-Qandōzi.

⁴ al-Fawā'ed al-Majmō'ah / al-Shawkāni = page 392. Mokhtaṣar Dhakhā'er al-°Oqbā = page 47. al-Rawḍ al-Fā'eq / al-Meṣri = page 214. Tārēkh Baghdād / al-Baghdādi = vol. 12, page 331.

"Whenever I yearned for the scent of Heaven, I smelled the neck of Fāṭimah²".

"When I yearn for the produce of Heaven, I kiss Fāṭimah³".

"Fāṭimah is not like the human women⁴".

"O Ḥomayrā! ⁵ Indeed, Fāṭimah is not like the human women; and she does not menstruate as they menstruate⁶".

"Fāṭimah is a human ḥouri; she never menstruates⁷".

If these aḥādēth, and many more like them, are not definite proof to the fact that Fāṭimah was an extraordinary woman, then I do not know what else could be.

And I cannot think of any excuse for anyone who considers no significance for these aḥādēth, especially when they are narrated by her staunchest enemies, and recorded by Bakri scholars in their most respected reference. This can only show that such a person is a bigot Nāsibi, no matter how he identifies himself and what he looks like.

Besides, these aḥādēth talk about Fāṭimah only from one small angle; however, there are also large numbers of aḥādēth that explain her Heavenly being from other more interesting and more important angles.

¹ al-Manāqib / Ibn al-Maghāzili = page 296.

² al-Manāqib / Ibn al-Maghāzili = page 360. Montakhab Kanz al-^cOmmāl (printed in the footnotes of Mosnad / Aḥmad) = vol. 5, page 97. Nūr al-Abṣār / al-Shablanji = pages 51 and 52.

³ Nūr al-Abṣār / al-Shablanji = page 51.

⁴ Majma^c al-Zawā'ed / al-Haythami = vol. 9, page 202.

⁵ A name by which the Prophet sometimes called ^cĀ'eshah.

⁶ Majma^c al-Zawā'ed / al-Haythami = vol. 9, page 202. al-Mo^cjam al-Kabēr / al-Ṭabarāni = vol. 22, page 400.

⁷ Es^cāf al-Rāghebēn / Ibn al-Ṣabbān = page 188. Kanz al-^cOmmāl / al-Hendi = vol. 13, page 94. al-Ṣawā'iq al-Moḥreqah = page 160.

- 94- The participation of Zahrā' in the Mobāhalah is not proof for her greatness; as the Prophet took his family because they were the dearest and the most beloved people to him, to prove that he was ready to sacrifice them for this religion. Her participation does not prove **anything else!!?** [al-Ḥawzah al-^cElmiyyah Todēn al-Enḥerāf / al-Mash-hadi = page 77]

First, let us read a brief account of the Mobāhalah:

In the tenth year of Hejrah, after the Moslem rule had expanded to a number of countries beyond the Arabian peninsula, the Christian leaders of Arabia—who had not entered a war with the Moslems—decided to have a decisive debate with Rasōlollāh. Hoping to overcome him and destroy his rule with the power of logic, rather than that of the sword, as other groups had futilely attempted.

Thus Abō Ḥārithah, ^cĀqib and Sayyed, the highest Arab Christian leaders, came to Madinah to meet with the Prophet.

During the debate, Abō Ḥārithah, who spoke for the Christians, lost on every point he raised; but he nevertheless insisted on his beliefs and refused to concede defeat.

That is when Allāh revealed this āyah:

"BUT WHOEVER DISPUTES WITH YOU IN THIS MATTER AFTER WHAT HAS COME TO YOU OF KNOWLEDGE, THEN SAY: COME LET US CALL OUR SONS AND YOUR SONS AND OUR WOMEN AND YOUR WOMEN AND OUR SELVES AND YOUR SELVES, THEN LET US BE EARNEST

IN PRAYER, AND PRAY FOR THE CURSE OF ALLĀH ON THE LIARS¹".

And accordingly, Rasōlollāh called his challengers to the Mobāhalah, where both parties would go out to the desert and each party would pray to their God to descend a calamity on the liar; leaving it to God to show who is truthful and who is not. And Rasōlollāh announced that he will be the victorious party and that his God will bring disaster to the Christians after the Mobāhalah; and the Christians promised to be the only party standing after the Mobāhalah, when the Moslems would wither.

Time and place were agreed upon, and the unusual show of strength was set to bring conclusive proof for one side and ultimate defeat for the other.

As the moment of truth approached, Christians decided among themselves to go ahead with the Mobāhalah only if Moḥammad came with a large number of people which to them was a sign of showmanship; but they would refuse to take part in the Mobāhalah if he came with few people, which to them was a sign of prophethood.

The next day, Rasōlollāh approached the Christians who had gathered in the desert, holding the hands of his grandsons, Ḥasan and Ḥosayn, and having his nephew and son-in-law, ^cAli, walking in front of him, and his daughter Fāṭimah behind him. When they reached the agreed spot, Rasōlollāh sat and told his family to say *āmēn*² to his prayers as soon as the Mobāhalah started.

But the Christians refused to enter in the Mobāhalah when their leader Abō Ḥārithah told them:

¹ Holy Qor'ān = sōrah 3, āyah 61.

² Also amen.

"I see faces that if it were to ask God to remove a mountain from its place, He would do it for them. Do not enter into a Mobāhalah with them, or you will be destroyed and no Christian will remain on the face of the earth¹".

So instead, they reached an agreement with the Prophet to come under his rule. Later, both ʿĀqib and Sayyed announced their conversion to Islam.

In a Mobāhalah, special people are chosen who are the closest to Allāh, in a way that Allāh grants their wishes and answers their prayers immediately. And this is the reason for which Rasōlollāh took these people with him. And this is what the Christian leader, Abō Hārithah, realized and thus refused to enter in the Mobāhalah.

Nevertheless, Faḍlollāh claims that the participation of Fāṭimah in the Mobāhalah had no great significance. This is even contrary to Bakri confirmation!!

But let us suppose that Rasōlollāh took Amēr al-Mo'menēn, Sayyedat Nesā' al-ʿĀlamēn, Imām Ḥasan and Imām Ḥosayn with him to the Mobāhalah, for the sole reason of them being the dearest and the most beloved people to him; it still proves a great deal.

Allāh, the Almighty, reveals in the Holy Qor'ān:

"I SWEAR BY THE STAR WHEN IT GOES DOWN * YOUR COMPANION (MOHAMMAD) DOES NOT ERR, NOR DOES HE GO ASTRAY * NOR DOES HE SPEAK OUT OF DESIRE * IT IS NAUGHT BUT REVELATION THAT IS REVEALED²".

According to these āyāt, Rasōlollāh's choice reflects Allāh's choice, not human desire; as he does not love

¹ Montaha al-Āmāl / al-Qomi (the Arabic translation) = vol. 1, page 187.

² Holy Qor'ān = sōrah 53, āyāt 1 to 4.

anyone whom Allāh does not love, and as he does not favor anyone whom Allāh does not favor, and as he does not choose anyone whom Allāh does not choose. And it is self-evident that those who are loved and favored and chosen by Allāh, are the masters of this world and the Hereafter.

Besides, the fact that Rasōlollāh only asked these people to accompany him, and took no other persons with him to the Mobāhalah, also shows their great importance, and their closeness to Allāh.

- 95- I do not accept the ahādēth which say the people (Bakri ruffians) broke Fāṭimah's rib, or beat her on the face, etc. [A famous recorded speech].

The only daughter of Rasōlollāh, Sayyedah Nesā' al-^{al-}Ālamēn^(Aas), died 1414 years ago in Madinah, Arabia of the injuries inflicted on her by 'Omar and other Bakri ruffians^(Lam), when—acting on Abō Bakr's orders—they raided her home after her father's martyrdom.

The tragic events that followed the assassination of Rasōlollāh have been well documented in Bakri references; and many Bakri¹ scholars, following their leaders, have confessed to them.

The following, are a few examples of such Bakri narrations:

¹ A follower of Abō Bakr, the first Usurper of the Khelāfah and the founder of Bakrism. Opposite: Moslem = Mo'men = She'ah = a follower of Rasōlollāh. Some people unknowingly call the followers of Abō Bakr "Sonni". Sonni means a follower of the tradition of Rasōlollāh; and since the followers of Abō Bakr follow him and not Rasōlollāh, it is wrong to call them Sonnis.

“Abō Bakr sought after a group of people who had not given [him] their pledge of allegiance, and had gathered in ‘Ali’s home; so he sent ‘Omar to them, and he came and called them out, but they refused to come out.

Then ‘Omar asked for some wood and said: By Him in Whose hand is ‘Omar’s life! Either you come out now, or I will most certainly put the house on fire with whoever is inside.

Someone said to him: O Abā Ḥafṣ!¹ Indeed, Fāṭimah is inside.

‘Omar said: Even so.

So the people came out and gave Abō Bakr their pledge of allegiance, except ‘Ali, who said: I have sworn not to leave, and not to put my robe on my shoulder, until I compile the Holy Qor’ān.

Then Fāṭimah came and stood at the door and said: I have never seen a people gathered on a worst thing than you. You left the body of Rasōlollāh with us and determined the leadership between yourselves; you did not give us the leadership and did not allow us our right.

So ‘Omar went to Abō Bakr and told him: Will you not force this rejecter to pledge his allegiance to you?!

So Abō Bakr said to Qonfodh: Go and summon ‘Ali to me. So he went to ‘Ali.

Ali asked him: What do you want?

Qonfodh said: Rasōlollāh’s Khalēfah calls for you.

So ‘Ali astonishingly said: Indeed, how soon you fabricated lies against Rasōlollāh’s wishes!!

¹ ‘Omar was also known as Abā Ḥafṣ.

Qonfodh returned and conveyed the message, and Abō Bakr wept for a long time.

So, for a second time, °Omar said: Do not allow this rejecter any time for giving his pledge of allegiance.

So Abō Bakr said to Qonfodh: Return to him and tell him: Amēr al-Mo'menēn¹ calls you to give your pledge of allegiance.

So Qonfodh went to °Ali and gave him the message.

And °Ali raised his voice saying: Allāh is far above!

Abō Bakr has surely claimed what is not his.

Qonfodh returned and conveyed the message, so Abō Bakr cried again for a long time.

Then °Omar stood up and walked with his group to Fāṭimah's door, and they knocked on the door. When Fāṭimah heard their voices, she called out, with all her voice: O my father! O Rasōlollāh! What have we suffered after you from the son of al-Khaṭṭāb² and the son of Abi Qoḥāfah³?

So when the group heard her voice and her crying, they left weeping, and their hearts nearly stopped and their livers nearly cracked. But °Omar stayed there along with a few men, and they pulled out °Ali from his home and took him to Abō Bakr.

So they said to him: Give your pledge of allegiance.

Ali: What if I do not?

°Omar and his men: Then, by Allāh besides Whom there is no God, we will behead you.

¹ Commander of the Faithful; a title exclusively given to Imām °Ali by Allāh. Although its use by any other person is strictly prohibited, Bakri rulers have always used it for themselves.

² al-Khaṭṭāb was said to be °Omar's father.

³ Abō Bakr's father.

Ali: Then you will have killed the Servant of Allāh, and the Brother of His Messenger¹.

‘Omar said: The Servant of Allāh, yes, but the Brother of His Messenger, no².

And during all of this, Abō Bakr was not talking and was keeping silent. So ‘Omar said to him: Will you not give your order about him?

Abō Bakr: I will not force him to do anything as long as Fāṭimah is on his side.

So [after being released] ‘Ali went to Rasōlollāh’s grave, screaming and weeping, and reciting this āyah: ‘SON OF MY MOTHER! SURELY THE PEOPLE RECKONED ME WEAK AND HAD WELL-NIGH SLAIN ME^{3,4}’.

Bakri scholars also narrate:

“Abō Bakr and ‘Omar heard that a group of Mohājirēn⁵ and Anṣār¹ had refused to give their

¹ There are countless aḥādēth in Bakri references, some of which were narrated by ‘Omar himself, that Rasōlollāh chose Amēr al-Mo’menēn as his brother, on the Day of Brotherhood, after he migrated to Madinah. All Bakri and Moslem scholars agree on this fact.

² This is the only time in history that a person has denied the brotherhood of Rasōlollāh and Amēr al-Mo’menēn. And the fact that this very person is one of the people who had narrated many aḥādēth about this brotherhood, shows the falsehood of his latter statement. However, this assertive denial after that expressive proclamation is not so surprising from a personality like ‘Omar.

³ Holy Qor’ān = sōrah 7, āyah 150.

⁴ al-Imāmah wa al-Siyāsah / Ibn Qotaybah = vol. 1, page 18. A shorter form of this narration is also mentioned in: A‘lām al-Nesā’ / Kaḥḥālāh = vol. 4, page 114.

⁵ Plural of Mohājir: a Moslem who migrated from Makkah to Madinah to escape Idolater suppression, before the liberation of Makkah.

pledge of allegiance, and were gathering in 'Ali's home. So they came with a large group of people to raid the home...²".

Bakri scholars also narrate:

"Abō Bakr sent 'Omar ibn al-Khaṭṭāb to 'Ali, when he refused to give his pledge of allegiance, and told him: Bring him to me with the utmost violence³".

Bakri scholars also narrate:

"Omar ibn al-Khaṭṭāb came to 'Ali's home, when Ṭalhah and Zobayr and a number of Mohājirēn were inside, and said: By Allāh! I will most certainly burn down the house on you unless you come out for allegiance right now⁴".

Bakri scholars also narrate:

"When Abō Bakr was given pledge of allegiance after Rasōlollāh's death, 'Ali and Zobayr often went to Fāṭimah, the Daughter of Rasōlollāh, to consul with her.

When the news reached 'Omar, he went to Fāṭimah and said: O Daughter of Rasōlollāh! There is no one more beloved to me than your father, and there is no

¹ Plural of Anṣāri: a citizen of Madinah who converted to Islam before the liberation of Makkah.

² Tārēkh / al-Ya'qūbi = vol. 2, page 126.

³ Ansāb al-Ashrāf / al-Balādhari = vol. 1, page 587.

⁴ al-'Eqd al-Farēd / Ibn 'Abderabbēh = vol. 5, page 12. Tārēkh / al-Ṭabari = vol. 3, page 198.

Some Bakri scholars record a similar narration:

"Omar came to Fāṭimah's home along with many Anṣār and a few Mohājirēn, and said: By Him in Whose hand is 'Omar's life! Either you come out for allegiance right now, or I will most certainly burn down the house on you...

Then he pulled them out by their collars, dragging them [in the streets] violently". (Sharḥ Nahj al-Balāghah / Ibn Abi al-Ḥadēd = vol. 1, page 134)

one more beloved to us, after your father, than you. But I swear by Allāh that this will not stop me from ordering to set fire to your house if these people come to you again¹".

Bakri scholars also narrate:

"And there was a large group of people with Khālīd outside the house, all of whom Abō Bakr had sent for support. Then °Omar entered and said to °Ali: Stand up and pledge your allegiance.

But he (Ali) did not.

So °Omar took his hand and said to him: Stand up and pledge your allegiance.

But he refused to stand up.

So °Omar pulled him up and pushed him, just as he had pushed Zobayr, and Khālīd took them both.

Then °Omar and his company dragged them violently, and a lot of people gathered to watch, and the streets of Madinah became crowded with men.

¹ al-Estē'āb / Ibn °Abdelbarr = vol. 3, page 975. Ezālat al-Khafā' / al-Dehlawi = vol. 2, pages 29 and 179. Jam° al-Jawāmi° / al-Soyōti = vol. 1, page 233. Kanz al-°Ommāl / al-Hendi = vol. 5, page 651. al-Moghni / °Abdoljabbār = vol. 20, page 335. Moşannaf / Ibn Abi Shaybah = vol. 7, page 432; vol. 14, page 567. Mosnad Fātimah / al-Soyōti = page 20. Nehāyat al-Erab / al-Nowayri = vol. 19, page 39. Qorrat al-Aynayn / al-Dehlawi = page 78. al-Saqēfah wa Fadak / al-Jawhari = pages 38, 50 and 51. al-Wāfi fi al-Wafayāt / al-Şafdi = vol. 17, page 311.

Ibn Abi al-Ḥadēd, the famous Bakri scholar, also records this narration but with a difference in its beginning:

"When pledges of allegiance were taken for Abō Bakr, Zobayr, Meqdād and a number of other people often came to °Ali, who was in Fātimah's home, to consult with him...". (Sharḥ Nahj al-Balāghah / Ibn Abi al-Ḥadēd = vol. 2, page 45)

And when Fāṭimah saw what ʿOmar had done, she screamed and wailed and a large number of women gathered with her; so she stood at the door of her room [inside the mosque] and called out: O Abā Bakr! How soon you attacked the members of the Household of Rasūlollāh!! By Allāh, I will not speak with ʿOmar until I meet Allāh¹”.

Bakri scholars also narrate:

“Then Abō Bakr sent ʿOmar ibn al-Khaṭṭāb to ʿAli and those who were with him, to extract them from Fāṭimah’s home, and told him: If they disobey you, so fight them.

Then ʿOmar took some fire and went to Fāṭimah’s home to set it, along with those inside, on fire. Fāṭimah saw him and said: To where O Ibn al-Khaṭṭāb²?! Have you come to set fire to our home?! ʿOmar said: Yes, unless you accept what the people have accepted (Abō Bakr’s *khelāfah*)³”.

Bakri scholars also narrate:

“And ʿOmar used the same harshness with Ahl al-Bayt; so he surrounded them with the wood and set

¹ Sharḥ Nahj al-Balāghah / Ibn Abi al-Ḥadēd = vol. 2, page 26; vol. 6, page 49.

² Son of al-Khaṭṭāb.

³ Aʿlām al-Nesāʾ / Kaḥḥālāh = vol. 3, page 1207. al-ʿEqd al-Farēd / Ibn ʿAbderabbēh = vol. 2, page 250; vol. 4, page 259; vol. 5, page 12. al-Mokhtaṣar fī Akhbār al-Bashar / Abō al-Fedāʾ = vol. 1, page 156. Tārīkh / al-Ṭabari = vol. 3, page 198.

Bakri scholars also narrate:

“Abō Bakr summoned ʿAli, wanting his pledge of allegiance, but he refused. So ʿOmar came with fire, and Fāṭimah saw him at the door and said: O Ibn al-Khaṭṭāb?! Do you intend to put fire to my door?! ʿOmar said: Yes”. (Ansāb al-Ashrāf / al-Balādhari = vol. 1, page 586)

it on fire. And when the group entered Fāṭimah's home, Qonfodh pushed the door against Fāṭimah, breaking her rib, so she miscarried her fetus; and she remained bedridden until she died. And it is said that the person who hit her was °Omar¹”.

Bakri scholars also narrate from Zayd ibn Aslam, who said:

“I was among those who carried the wood with °Omar to Fāṭimah's door, when °Ali and his supporters refused to give Abō Bakr their pledge of allegiance.

So °Omar said to Fāṭimah: Bring out those who are in the house, or I will most certainly burn it down on them. And there were °Ali, Fāṭimah, Ḥasan, Ḥosayn and a number of Rasōlollāh's Companions in the house.

Then Fāṭimah astonishingly asked: You will set me and my two sons on fire?!

So °Omar replied: Yes, by Allāh, unless they come out to give their pledge of allegiance²”.

And about causing the miscarriage of Fāṭimah's six month old fetus, whom Rasōlollāh had named Moḥassin, Bakri scholars narrate many aḥādēth, including the following:

“Indeed, °Omar kicked Fāṭimah's abdomen, so she miscarried Moḥassin³”.

“Indeed, °Omar hit Fāṭimah's abdomen on the Day of Allegiance, so she miscarried the fetus. And he

¹ The footnotes of: al-Melal wa al-Neḥal / al-Shahrestāni = vol. 1, page 53; and al-Wāfi fi al-Wafayāt / al-Ṣafdi = vol. 6, page 17.

² al-Ghorar / Ibn Khayzorānah.

³ Lesān al-Mēzān / al-°Asqalāni = vol. 1, page 405. Mēzān al-E°tedāl / al-Dhahabi = vol. 1, page 139. Siyar A°lām al-Nobalā' / al-Dhahabi = vol. 15, page 578.

was shouting: Put her house on fire with all those inside; and there was no one inside other than 'Ali, Fāṭimah, Ḥasan and Ḥosayn¹".

"Indeed, he ('Omar) hit Fāṭimah, the Daughter of Rasōlollāh, and he took away the inheritance of Rasōlollāh's descendants²".

And in this regard, the famous Bakri scholar Ibn Abi al-Ḥadēd writes:

"...Then the Chief, Abō Ja'far (his teacher) said: If Rasōlollāh had ordered the execution of Habbār ibn al-Aswad for frightening Zaynab³, and causing the miscarriage of her fetus, then it is quite clear that if he was alive, he would have ordered the execution of those who frightened Fāṭimah, causing the miscarriage of her fetus!!⁴".

Bakri scholars also narrate from Rasōlollāh^(SAA) who, prophesizing Fāṭimah's suffering after his death, said to her:

"O daughter! Indeed, no Moslem woman is afflicted with more calamity than you, so do not be one wit.

¹ Ansāb al-Ashrāf / al-Balādhari = vol. 1, page 404. al-Melal wa al-Nehal / al-Shahrestāni = vol. 1, page 83. al-Wāfi fī al-Wafayāt / al-Safdi = vol. 5, page 347.

² al-Khoṭaṭ / al-Maqrēzi = vol. 2, page 346. al-Farq bayn al-Feraq / al-Esfarā'eni = page 148.

³ Historians narrate that when Rasōlollāh and the Moslems migrated from Makkah to Madinah, Rasōlollāh asked his stepdaughter Zaynab to join him. On her way to Madinah, a group of Idolaters followed her with the intention of forcing her to return to Makkah. And Habbār ibn al-Aswad hit her howdah with his spear, so she fell down on a rock, and miscarried her fetus. She later died in Madinah from her injuries.

⁴ Sharh Nahj al-Balāghah / Ibn Abi al-Ḥadēd = vol. 14, page 193.

the least patience. You are surely the Chief of the Women of the Heaven¹”.

Some Bakri scholars narrate this ḥadēth in more detail from ‘Ā’eshah^{(Laa)²} who used to say:

“During his illness in which he died, Rasōlollāh said to Fāṭimah: O daughter! come closer to me; then he

¹ al-Bedāyah wa al-Nehāyah / Ibn Kothayr = vol. 3, page 206. Ansāb al-Ashrāf / al-Balādhari = page 405. al-‘Eteqād / al-Maqrēzi = page 165. Ershād al-Sāri / al-Qaṣṭalāni = vol. 6, page 80. al-Eṣābah / al-‘Asqalāni = vol. 4, page 367. Es‘āf al-Rāghebēn / Ibn al-Ṣabbān = page 128. al-Estē‘āb / Ibn ‘Abdelbarr = vol. 2, page 750. al-Jāmi‘ al-Ṣaghēr / al-Soyōṭi = vol. 1, page 7. Kanz al-‘Ommāl / al-Hendi = vol. 13, page 95. al-Khaṣā’es al-Kobrā / al-Soyōṭi = vol. 2, pages 226 and 265. Faṭḥ al-Bāri / al-‘Asqalāni = vol. 8, page 136. al-Foṣōl al-Mohemmah / Ibn al-Ṣabbāgh = page 127. Kanz al-‘Ommāl / al-Hendi = vol. 7, page 111; vol. 16, page 281. Kefāyat al-Ṭālib / al-Kanji = page 275. al-Khaṣā’es / al-Nasā’i = page 33. al-Maghāzi wa al-Siyar / al-Ḥaḍrami = page 286. Majma‘ al-Zawā’ed / al-Haythami = vol. 9, pages 23 and 201. Maqtal al-Ḥosayn / al-Khārazmi = page 55. Manāqib ‘Ali ibn Abi Ṭālib / Ibn al-Maghāzili = page 5. Moshkel al-Āthār / al-Ṭahāwi = vol. 1, page 48. Mosnad / Aḥmad = vol. 3, page 64; vol. 5, page 391. Mosnad Fāṭimah / al-Soyōṭi = page 41, and a similar narration in pages 49, 51, 52, 78 and 79. al-Mostadrak / al-Naysābōri = vol. 3, pages 151 and 154. Osd al-Ghābah / Ibn al-Athēr = vol. 4, page 42. Ṣaḥēḥ / Bokhāri = vol. 4, page 203; vol. 5, page 20. Ṣaḥēḥ / Moslem = vol. 7, page 143. al-Sawā‘eq al-Mohreqah / al-Haythami = page 185. Siyar A‘lām al-Nobalā’ / al-Dhahabi = vol. 3, page 168. Sharḥ al-Maqāsid / al-Taftāzāni = vol. 2, page 221. Sonan / al-Termedhi = vol. 13, page 197. Tārēkh Demashq / Ibn ‘Asākir = vol. 4, page 95. al-Ṭabaqāt al-Kobrā = vol. 2, page 248. Tahdhēb al-Tahdhēb / al-‘Asqalāni = vol. 12, page 441. Dhakhā’er al-‘Oqbā / al-Ṭabari = pages 39 and 136. Wasēlat al-Ma’āl / al-Ḥaḍrami = page 88. Yanābē‘ al-Mawaddah / al-Qandōzi = page 165.

² *La‘natollāh ‘Alayhā*. May Allāh distance her from His Blessings and Mercy. Used after mentioning the name of a female opponent of the Fourteen Ma‘šomēn.

whispered in her ear for a while, and she came back crying.

Moments later he told her again: O daughter! come closer to me; then he whispered in her ear for a while, and she came back laughing.

So I (Ā'eshah) asked her: O daughter! Tell me what your father whispered in your ear.

And Fāṭimah said: You saw him whispering in my ear, and you thought I would tell you his secret while he is alive?!

It was very hard for me (Ā'eshah) to be kept out of their secret. And when Rasōlollāh died, I once again asked Fāṭimah, and Fāṭimah said:

Now I can tell you. He first whispered in my ear and told me that he will shortly die, so I cried. And he told me: O daughter! Indeed, no Moslem woman is afflicted with more calamity than you, so do not let one with the least patience.

Then, for the second time, he whispered in my ear and told me that I will be the first of his family members to join him, so I laughed!''

Bakri scholars also narrate from Rasōlollāh who said in this regard:

"...And when I saw her (Fāṭimah), I remembered what will be done to her after me.

As if I can see the degradation enter her home, and her sacredness violated, and her rights usurped, and

¹ al-Āḥād wa al-Mathāni / al-Shaybāni = vol. 5, page 369. Dalā'el al-Nobowwah / al-Bayhaqi = vol. 7, page 166. Fath al-Bāri / al-°Asqalāni = vol. 7, page 82. Kanz al-°Ommāl / al-Hendi = vol. 16, page 281. al-Mo°jam al-Kabēr / al-Ṭabarāni = vol. 22, page 417. Moshkel al-Āthār / al-Ṭahāwi = vol. 1, page 48. Dhakhā'er al-°Oqbā / al-Ṭabari = page 40. Tajhēz al-Jaysh / al-Dehlawi = page 98. al-Dhorriyyah al-Ṭāhirah / al-Dōlābi = vol. 1, page 105.

her inheritance kept away from her, and her ribs broken, and her fetus killed, while she cries: O my Moḥammad! But she will not be answered. And asks for help, but she will not be helped...

Thus she will come to me sorrowful, anguished, grief-stricken, usurped and killed.

Rasōlollāh then added: O Allāh! Distance him from Your Mercy who does her injustice; and punish him who usurps her; and humiliate him who humiliates her; and keep him forever in Your Fire who hits her side, causing the miscarriage of her fetus.

And the angels said: *Āmēn*¹.

Bakri scholars also narrate that Fāṭimah addressed her father after his martyrdom, in pieces of poem, pointing to her suffering at the hands of the Bakri party, as the following:

"Say! to the one hidden under levels of the earth: If you can hear my scream and my call;

Such calamities have poured on me, that if they were to pour on days, they would have turned to nights.

Indeed, I had protection in the shade of Moḥammad; I did not fear injustice, and he was my protector.

But today I am humble for the lowly, and cautious of injustice; and I ward off my oppressor with my robe.

So if a turtledove weeps in her night from sadness on a branch, I weep in my day.

I shall make sadness my companion after you, and I shall make the tear for you my scarf²".

¹ Farā'ed al-Semṭayn / al-Ḥamō'i = vol. 2, pages 34 and 35.

² Fāṭimah al-Zahrā' Min Qabl al-Mēlād elā Ba'd al-Estesh-hād / al-Hāshimi = page 219. al-Fotōḥāt al-Rabbāniyyah / Ibn al-^cAllān = vol. 3, page 160.

"Indeed, there were news and many difficulties after you; if you had witnessed them, there would not be much talk.

We surely missed you, as the earth misses her downpour; and your people became disordered, so witness them and do not be absent...

Some people showed us the animosities they had hidden in their chests, when you left and the earth shielded you.

Some people frowned on us and disparaged us when you became absent, and all the earth is usurped¹".

Bakri scholars also narrate that after the attacks on °Ali and Fāṭimah's home, °Omar told Abō Bakr:

"Let us go to Fāṭimah [to apologize], as we have made her angry. So they went together and asked for permission to see her, but she refused to permit them.

Thus they asked °Ali for permission, so he took the to her.

When they entered her room and sat in front of her, she turned her face towards the wall. They greeted her, but she did not return their greeting.

Abō Bakr then started to speak, saying: O the beloved of Rasōlollāh! We exasperated you...

She said: Do you think that if I narrate to you a ḥadēth from Rasōlollāh which you have already heard, you would admit that you had heard it?

They said: Yes.

¹ al-Abdāl / al-Ḥalabi = vol. 1, page 164. al-Eḥtejāj / al-Tabarsi = vol. 1, page 145. Fāṭimah al-Zahrā' Min Qabl al-Mēlād elā Ba'd al-Estesh-hād / al-Hāshimi = page 289. Gharēb al-Ḥadēth / Ibn Qotaybah = page 590.

So she said: I ask you in Allāh's name; did you not hear Rasōlollāh say: Fāṭimah's satisfaction is my satisfaction, and Fāṭimah's exasperation is my exasperation. So whosoever loves my daughter Fāṭimah, he has surely loved me; and whosoever satisfies Fāṭimah, he has surely satisfied me; and whosoever exasperates Fāṭimah, he has surely exasperated me?

They said: Yes, we have heard that from Rasōlollāh. Fāṭimah said: I hold Allāh and His angels as my witnesses that you indeed exasperated me, and did not satisfy me. And when I meet the Prophet, I will most definitely complain you to him.

So Abō Bakr said: I ask Allāh for refuge from his (Rasōlollāh) exasperation and your exasperation O Fāṭimah! Then Abō Bakr cried, lamenting, until he nearly lost consciousness; while Fāṭimah repeated over and over: By Allāh! I will most definitely pray to Allāh against you in every ṣalāt I perform.

Then Abō Bakr left weeping, and the people gathered around him. So he told them: Every man sleeps at night hugging his wife, happy with his family; but you left me alone with this problem. I do not need your allegiance, discharge me¹".

A large number of Bakri scholars also narrate the following three narrations from Fāṭimah's archenemy, °A'eshah^(LAA):

"So Fāṭimah rejected Abō Bakr, and did not speak with him until she died. And °Ali buried her at night, and did not inform Abō Bakr²".

¹ al-Imāmah wa al-Siyāsah / Ibn Qotaybah = vol. 1, page 13.

² Moshkel al-Āthār / al-Ṭahāwī = vol. 1, page 47. Sharḥ Nahj al-Balāghah / Ibn Abi al-Ḥadād = vol. 6, page 46. al-Sonan al-Kobrā /

"So Fāṭimah became angry at Abō Bakr and rejected him, and did not speak with him until she died... And when she died, her husband 'Ali buried her at night, and did not inform Abō Bakr¹".

"So Fāṭimah became angry and rejected Abō Bakr; and continued her rejection until she died²".

Many Bakri scholars also record in their references various aḥādēth, narrated through different chains of narrators, that Fāṭimah stipulated in her will to 'Ali not to let Abō Bakr and 'Omar take part in her funeral. These aḥādēth also state that Fāṭimah was buried at night without their knowledge; or that 'Ali buried her at night and did not inform Abō Bakr and 'Omar; or that she was secretly buried at night³.

al-Bayhaqi = vol. 6, page 300. Tārēkh al-Omam wa al-Molōk / al-Ṭabari = vol. 3, page 208. Taysēr al-Woṣōl / al-Shaybāni = vol. 2, page 46. Wafā' al-Wafā / al-Samhōdi = vol. 2, page 995.

¹ Ṣaḥēḥ / al-Bokhāri = vol. 5, page 177. Sharḥ Nahj al-Balāghah / Ibn Abi al-Ḥadēd = vol. 16, page 217. Tārēkh al-Khamēs / al-Diyārbakri = vol. 2, page 173.

² al-Bedāyah wa al-Nehāyah / Ibn Kothayr = vol. 5, page 285. Jāmic al-Oṣōl / Ibn al-Athēr = vol. 10, page 386. Mosnad / Ahmad = vol. 1, page 9. Ṣaḥēḥ / al-Bokhāri = vol. 4, page 96. Ṣaḥēḥ / Moslem = vol. 5, page 25. al-Sērāh al-Nabawiyyah / Ibn Kothayr = vol. 4, page 496. Tārēkh al-Islām / al-Dhahabi = page 21. Taysēr al-Woṣōl / al-Shaybāni = vol. 4, page 11.

³ Some Bakri references are: Ansāb al-Ashrāf / al-Balādhari = page 405. al-Bedāyah wa al-Nehāyah / Ibn Kothayr = vol. 5, page 285. Fotōḥ al-Boldān / al-Balādhari = page 45. Jāmi' al-Oṣōl / Ibn al-Athēr = vol. 4, page 482. Majma' al-Zawā'ed / al-Haythami = page 211. Maqtal al-Ḥosayn / al-Khārazmi = page 82. al-Moṣannaf / Ibn Abi Shaybah = vol. 4, page 141. Moshkel al-Āthār / al-Ṭahāwi = vol. 1, page 47. Ṣaḥēḥ / al-Bokhāri = vol. 5, page 177. al-Sērāh al-Ḥalabiyyah / al-Ḥalabi = vol. 3, page 361. Siyar A'lām al-Nobalā' / al-Dhahabi = vol. 2, page 128. Sharḥ Nahj al-Balāghah / Ibn Abi al-Ḥadēd = vol. 6, page 46; vol. 16, page 214. al-Sonan al-Kobrā / al-

One instance of such Bakri narrations is the following:
 “Fāṭimah stipulated in her will to be buried at night,
 and her wish was carried out. And therefore the
 exact place of her grave is secret and not known.
 Some people think that she was buried in her home,
 and some people think that she was buried in the
 Baqē¹, and others think that she was buried in the
 mosque...²”.

Bakri scholars also narrate a most important and
 remarkable ḥadēth from Salmā, one of Fāṭimah’s
 students, without actually realizing its significance:

“In her illness, one morning Fāṭimah woke up in the
 best state we had ever seen her during her infirmity;
 and when ‘Alī ibn Abī Ṭālib went out, she said: O
 woman! Pour some water for me to perform a ghosl³.
 Thus she performed the best ghosl I had ever seen
 her perform.

She then said: Give me my new clothes, so I gave
 them to her.

She then came to the room, and said: Spread my
 mattress in the middle of the room; and she lied

Bayhaqi = vol. 4, page 29; vol. 6, page 300. Tārēkh al-Khamēs / al-
 Diyārbakri = vol. 2, page 173. Tārēkh al-Omam wa al-Molōk / al-
 Ṭabari = vol. 2, page 448; vol. 3, page 208. Tārēkh / al-Ya‘qōbi =
 vol. 2, page 115. al-Ṭabaqāt al-Kobrā / Ibn Sa‘d = vol. 8, page 30.
 Tahdhēb al-Asmā’ / al-Nawawi = vol. 2, page 353. Talkhēṣ al-
 Mostadrak / al-Dhahabi (printed in the footnotes of al-Mostadrak /
 al-Naysābōri) = vol. 3, page 154. Taysēr al-Woṣōl / al-Shaybāni =
 vol. 2, page 46. al-Thoghōr al-Bāsimah = al-Soyōṭi = page 15.
 Wafā’ al-Wafā’ / al-Samhōdi = vol. 2, page 995.

¹ A cemetery in Madinah.

² Tahdhēb al-Asmā’ / al-Nawawi = vol. 2, page 353.

³ Islamic ritual washing of the body with plain water. It has two
 forms, and is performed for a number of reasons some of which are
 mandatory, whereas others are recommended.

down, putting her right hand under her right cheek, facing the Qeblah (direction of the Ka'bah).

She then said: O woman! I will shortly die. No one should uncover me, and no one should perform the Ghosl of the Deceased¹ on me.

So she died where she was lying; and I told 'Ali what she had ordered me, and he said: By Allāh! No one will uncover her. He then carried her and buried her without performing the ghosl on her²".

This is a very extraordinary ḥadēth that the Bakris have narrated in some of their most respected references, without appreciating its implications. It clearly shows that Fāṭimah died a martyr's death.

Only a martyr—who has been killed in the way of Allāh—is exempt from the mandatory Ghosl of the Deceased. And only a martyr is exempt from the mandatory enshrouding in the Kafan³.

Fāṭimah, who knows this Islamic law, asks not to be washed and not to be uncovered (it is necessary to take off a deceased's clothes before the shrouding); and 'Ali, who also knows this Islamic law, does not object to her wishes as contrary to Islamic rules. This can only mean that she died a martyr's death.

Bakri scholars also narrate that Imām⁴ Ḥasan made the following statement in a debate with leaders of the Bakri party:

¹ Islamic ritual washing of the body of a deceased. Ghosl of the Deceased is a wājib (mandatory) ghosl.

² Dhakhā'er al-'Oqbā / al-Ṭabari = page 53. Mosnad / Ahmad = vol. 6, page 461. Osd al-Ghābah / Ibn al-Athēr = vol. 5, page 590. al-Ṭabaqāt al-Kobrā / Ibn Sa'd = vol. 8, page 27.

³ A series of cloths in which a deceased is wrapped before burial.

⁴ Linguistically, Imām means leader; good or bad, religious or otherwise. But technically, Imām is used as a title for any person with a religious leading role, such as a public prayer leader, or leader

“...And you O Moghayrah! You are indeed an enemy of Allāh, and a discarder of His Book, and an accuser of His Prophet; and you are the adulterer...

And you are the one who beat Fāṭimah, the Daughter of Rasōlollāh, until she bled, and she miscarried her fetus.

You did this as a mark of degradation towards Rasōlollāh, and as a sign for disobeying his order, and violating his sacredness; when Rasōlollāh had told her: O Fāṭimah! You are the Chief of the Women of the Heaven¹”.

Bakri scholars also narrate that after the attacks on ‘Ali and Fāṭimah’s home, Abō Bakr^(LA) said to his men:

“Every man sleeps at night hugging his wife, happy with his family; but you left me alone with this problem. I do not need your allegiance, discharge me²”.

A large number of Bakri scholars also narrate that when Abō Bakr was on his deathbed, a number of people went to visit him, including ‘Abdorrahmān ibn ‘Awf^(LA), an influential high-ranking Bakri leader. And in the conversation that followed, Abō Bakr told ‘Abdorrahmān:

“Indeed, I do not feel sorry about anything I did in this world, except three things which I did, and wish that I had not done: ...I wish I had not attacked Fāṭimah’s home³”.

of a religious group or movement. However in this book, it is used as a title for one of the twelve God-appointed successors of Prophet Moḥammad, except for when stated otherwise. Plural: A’emmah.

¹ Ṣaḥēḥ / al-Bokhārī = vol. 13, page 197.

² al-Imāmah wa al-Siyāsah / Ibn Qotaybah = vol. 1, page 14.

³ al-‘Eqd al-Farēd / Ibn ‘Abderabbēh = vol. 4, page 268. al-Imāmah wa al-Siyāsah / Ibn Qotaybah = vol. 1, page 18. Kanz al-‘Ommāl /

Bakri scholars narrate:

"When Fāṭimah died, 'Ali composed the following poem:

'My soul is the captive of my sighs; I wish it left [my body] along with the sighs.

There is nothing good in life after you[r death], and indeed I weep fearing that my life becomes long'.

And when he shook the dust off his hand after burying Fāṭimah, a new wave of grief erupted inside him, and while tears streamed down his cheeks he turned his face towards Rasōlollāh's grave and said:

'Peace be upon you O Rasōlollāh! from me, and from your daughter who just descended to your proximity, and who joined you so soon.

O Rasōlollāh! my patience in the absence of your true friend has reduced, and my endurance has thinned; except that your great separation and grave calamity (Rasōlollāh's death) is my only consolation, for surely I was the one who laid you in your grave, and between my neck and my chest your soul left your body; 'SURELY WE ARE ALLĀH'S AND TO HIM WE SHALL SURELY RETURN'¹.

The deposit² has surely been returned, and the pledge has been taken back!

al-Hendi = vol. 5, page 631. Lesān al-Mēzān / al-^cAsqalāni = vol. 4, page 219. Mēzān al-E^tedāl / al-Dhahabi = vol. 2, page 215. al-Mo^cjam al-Kabēr / al-Ṭabarāni = vol. 1, page 62. Mosnad Fāṭimah / al-Soyōṭi = page 34. Sharḥ Nahj al-Balāghah / Ibn Abi al-Ḥadēd = vol. 2, page 46; vol. 6, page 51; vol. 17, page 164. Tārēkh al-Islam / al-Dhahabi = page 117. Tārēkh al-Omam wa al-Molōk / al-Ṭabari = vol. 2, page 619. Tārēkh / al-Ya^cqōbi = vol. 2, page 137.

¹ Holy Qur'^{ān} = sōrah 2, ayah 156.

² Before his death, when Rasōlollāh called for 'Ali and Fāṭimah, he placed Fāṭimah's hand in 'Ali's hand telling him: O Abā al-Ḥasan!

As for my sorrow, it is eternal; and as for my night, it is sleepless; until Allāh chooses for me your home in which you reside.

And your daughter shall inform you of your nation assisting each other in her oppression; so ply her with questions, and ask her about it (for surely numerous burnings are agitating in her chest about which she could not find a way to speak¹).

And peace be upon you O Rasōlollāh from one who says farewell, who is neither bored nor hateful. So if I leave, it is not because of weariness; and if I stay, it is not because I doubt what Allāh has promised the patient.

(And patience is more favorable and more graceful. And if it were not for the dominance of the usurpers over us, I would have certainly stayed next to your grave; and I would have surely wailed the wailing of a woman bereaved of her son, because of the graveness of the disaster.

So in the eyes of Allāh, your daughter is secretly buried?!! And her right is forcefully usurped?!! And her inheritance is openly withheld?!²3”).

Bakri scholars also narrate:

“When Meqdād told ‘Omar that they had buried Fāṭimah in the previous night, ‘Omar started to beat him.

Then Meqdād said: Indeed, the Daughter of Rasōlollāh went from this world, while blood was

Allāh’s deposit, and His messenger’s deposit is with you, so keep it safe.

¹ Beḥār al-Anwār / al-Majlesi = vol. 43, page 193.

² Beḥār al-Anwār / al-Majlesi = vol. 43, page 193.

³ A’lām al-Nesā’ / Kaḥḥālāh = vol. 4, page 310. Sharḥ Nahj al-Balāghah / Ibn Abi al-Ḥadēd = vol. 10, page 265.

coming out of her back and her side as a result of you beating her with the sword and the whip¹".

The above were only some instances of Bakri narrations about the Bakri suppression of Sayyedah Nesā' al-^cĀlamēn^(AaS), and her murder. And after all the censorships and the deletions and the omissions, if this is how her enemies record those events, then it is clear how her followers, the Moslems, document them.

Throughout the Moslem history, all Moslem historians and scholars have maintained that after the martyrdom of Rasōlollāh, the Bakri party forcefully usurped the Khelāfah² from Amēr al-Mo'menēn. And that they raided his home several times, during which ^cOmar and other Bakri ruffians severely beat and lashed and crushed the six-month-pregnant Sayyedah Nesā' al-^cĀlamēn, causing the miscarriage of her son Moḥassin and ultimately her death.

And during particular eras, Moslem scholars risked torture and execution at the hands of the cruel Bakri bigots, because of their insistence that the only daughter of our Prophet was viciously killed by the Bakri party.

Nevertheless today, when there is no longer that risk, one so called Moslem writer has taken it upon himself to contradict all the Moslem scholars and historians and, even, disagree with a large number of Bakri scholars and historians, and deny that these events ever took place!!?

96- In those days, the houses of Madinah did not have doors. [Ma'sāt al-Zahrā' / al-^cĀmili = vol. 2, page 229].

¹ al-Kāmil / al-Ṭabari = vol. 1, page 312.

² Successorship of Rasōlollāh. Also caliphate.

In another attempt to deny the Bakri attacks on the home of Amēr al-Mo'menēn and Sayyeda Nesā' al-Ālamēn, Faḍlollāh makes this false claim.

This is something that no Bakri or Moslem scholar has ever said!! And there are countless narrations that show the houses of Madinah in those days had doors of different shapes and sizes, which were built from various kinds of wood and/or other materials, and had a range of locks and keys...

Furthermore, Ḥojjatol-Islam wal-Moslemēn Ja'far al-Āmili has compiled a study in one hundred pages, printed in the 2nd volume of his book Ma'sāt al-Zahrā', proving beyond any doubt that the houses of Madinah in those days indeed had doors.

But Faḍlollāh's love for Abō Bakr and ʿOmar seems quite blinding.

97- The miscarriage of Moḥassin is not an established fact, because its historic accounts are not authentic and dependable. It is also possible that the miscarriage happened due to natural causes. [a famous recorded speech].

Both Moslem and Bakri scholars who have recorded the names of the children of Amēr al-Mo'menēn^(AS) and Sayyeda Nesā' al-Ālamēn^(AaS)¹, usually mention the name of Moḥassin as their third son. And a large number of these scholars also mention that it was Rasōlollāh^(SAA) who named this third son, when he was a fetus in Fāṭimah's womb, as Moḥassin.

And all Moslem scholars unanimously agree that the six month old fetus, Moḥassin^(AS), was miscarried

¹ ʿAlayhas Salām: Peace be upon her. It is a mark of devotion to use this salutation when mentioning the name of Prophet Moḥammad's daughter, Fāṭimah, or certain female members of his family.

during the most serious of the Bakri attacks on Am̄er al-Mo'men̄n's home, becoming Islam's first martyr after the assassination of Ras̄ollāh.

But understandably, Bakri scholars do not have this unanimous agreement on the martyrdom of Moḥassin, or at least they do not show it. And how could they?! How can a Godly person (°Omar) kill two other Godly persons (Moḥassin and Fāṭimah)?!

Nevertheless, many Bakri scholars have recorded this vicious crime just as they recorded many other Bakri crimes. Below are a few examples:

"Indeed, °Omar kicked Fāṭimah's abdomen, so she miscarried Moḥassin¹".

"Indeed, °Omar hit Fāṭimah's abdomen on the Day of Allegiance, so she miscarried the fetus. And he was shouting: Put her house on fire with all those inside; and there was no one inside other than °Ali, Fāṭimah, Ḥasan and Ḥosayn²".

"Indeed, he (°Omar) hit Fāṭimah, the Daughter of Ras̄ollāh, and he took away the inheritance of Ras̄ollāh's descendants³".

"...Then the Chief, Ab̄ Ja°far said: If Ras̄ollāh had ordered the execution of Habbār ibn al-Aswad for frightening Zaynab and causing the miscarriage of her fetus, then it is quite clear that if he was alive, he would have ordered the execution of those who

¹ Lesān al-Mēzān / al-°Asqālāni = vol. 1, page 405. Mēzān al-E°tedāl / al-Dhahabi = vol. 1, page 139. Siyar A°lām al-Nobalā' / al-Dhahabi = vol. 15, page 578.

² Ansāb al-Ashrāf / al-Balādhari = vol. 1, page 404. al-Melal wa al-Nehal / al-Shahrestāni = vol. 1, page 83. al-Wāfi fi al-Wafayāt / al-Safdi = vol. 5, page 347.

³ al-Khoṭaṭ / al-Maqrēzi = vol. 2, page 346. al-Farq bayn al-Feraq / al-Esfarā'eni = page 148.

frightened Fāṭimah, causing the miscarriage of her fetus!!¹".

But so many Moslem and Bakri narrations mean nothing to Faḍlollāh when they strike a sensitive spot. He still rejects them regardless of their incontestable strength and authenticity.

However, for those who are not ready to accept that Moḥassin never existed—as Faḍlollāh would like them to—he offers another explanation: "The miscarriage happened due to natural causes".

Anything to exonerate Abō Bakr and °Omar!!

- 98- The dispute between Fāṭimah, and Abō Bakr and °Omar, was resolved during her life. And when Abō Bakr and °Omar came to seek her forgiveness, she spoke to them normally. [al-Ḥawzah al-°Elmiyyah Todēn al-Enḥerāf / al-Mash-hadi = page 294].

This is one of the most damaging and revealing issues for the Bakris, which has put them between serious contradictions for fourteen centuries, in a way they cannot escape without renouncing the Bakri faith altogether.

On the one hand, they claim they are Moslems, and as such they believe in everything the Prophet had said.

They also claim that °Ali, Fāṭimah, Abō Bakr and °Omar were all Moslems of the highest caliber.

And they claim that some of their references are wholly authentic, and whatever is written in them is most accurate; and they all say that Ṣaḥēḥ / al-Bokhāri is at the top of the list, and it equals the Holy Qor'ān in authenticity.

¹ Sharh Nahj al-Balāghah / Ibn Abi al-Ḥadēd = vol. 14, page 193.

And on the other hand, they agree that Rasōlollāh made a large number of statements about Fāṭimah, recorded in their all-authentic references, stating that her content and discontent, satisfaction and dissatisfaction, happiness and anger, etc. is that of himself and that of Allāh. Thus whomsoever she is happy with, Allāh and Rasōlollāh are happy with; and whomsoever she is angry with, Allāh and Rasōlollāh are angry with. And according to the Holy Qor'ān, whomsoever Allāh is angry with, will go to Hell.

They also agree that Rasōlollāh made a "large number" of statements, in their wholly-accurate references, proclaiming that whomsoever dies without having allegiance to his/her Imām, he/she dies as a non-Moslem.

And they confess—according to their all-authentic references—that Fāṭimah died whilst she was discontent, dissatisfied and angry with Abō Bakr an 'Omar.

Let us now read a few instances of these narrations. Bakri scholars narrate the following aḥādēth from Rasōlollāh:

"Verily, Allāh the Great, the Almighty, surely becomes angry for Fāṭimah's anger, and becomes satisfied for Fāṭimah's satisfaction¹".

¹ al-Eṣābah / al-ʿAsqālāni = vol. 4, page 378. Farāʿed al-Semṭayn / al-Ḥamōʿi = vol. 2, page 46. al-Kāmil / Ibn ʿOday = vol. 2, page 351. Kanz al-ʿOmmāl / al-Hendi = vol. 6, page 219; vol. 12, page 111; vol. 13, page 674. Kefāyat al-Ṭālib / al-Kanji = page 363. al-Khaṣāʿeṣ al-Kobrā / al-Soyōṭi = vol. 2, page 265. Manāqib ʿAli ibn Abi Ṭālib / Ibn al-Maghāzili = pages 351 and 352. Maqṭal al-Ḥosayn / al-Khārazmi = vol. 1, page 15. Maʿrefat al-Ṣaḥābah / Abō Noʿaym = vol. 1, page 318. Mēzān al-Eʿtedāl / al-Dhahabi = vol. 1, page 535. Mosnad Fāṭimah al-Zahrāʾ / al-Soyōṭi = page 142. Dorar al-Semṭayn / al-Zarandi = page 178. Osd al-Ghābah / Ibn al-Athēr = vol. 5, page

"So whomsoever my daughter Fāṭimah is satisfied from, I am satisfied from; and whomsoever I am satisfied from, Allāh is satisfied from. And whomsoever she is angry with, I am angry with; and whomsoever I am angry with, Allāh is angry with²".
 "Allāh becomes satisfied for Fāṭimah's satisfaction³".
 "Fāṭimah is a part of me, makes me happy what makes her happy⁴".

"Fāṭimah is a part of me, hurts her what hurts me, and makes me happy what makes her happy⁵".

"Fāṭimah is a part of me, relieves me what relieves her⁶".

"Fāṭimah is a part of me, tires me what tires her⁷".

522. Rashfat al-Ṣādi / al-Ḥaḍrami = page 61. Tārēkh Demashq / Ibn ʿAsākir = vol. 1, page 159. Tahdhēb al-Kamāl / al-Mazzi = vol. 22, page 744. Tahdhēb al-Tahdhēb / al-ʿAsqalāni = vol. 12, page 441. Tadhkerat Khawāṣ al-Ommah / Ibn al-Jawzi = pages 310 and 320. Dhakhāʿer al-ʿOqbā / al-Ṭabari = page 39. Yanābēʿ al-Mawaddah / al-Qandōzi = pages 173 and 198.

¹ Bakri scholars also narrate from Rasōlollāh, who said:

"Verily, Allāh the Great, the Almighty, becomes satisfied for Fāṭimah's satisfaction, and becomes angry for Fāṭimah's anger". (Mēzān al-Eʿtedāl / al-Dhahabi = vol. 2, page 72. al-Mostadrak / al-Naysābōri = vol. 3, page 153. Osd al-Ghābah / Ibn al-Athēr = vol. 5, page 522)

² Farāʿed al-Semṭayn / al-Ḥamōʿi = vol. 2, page 67. Maqtal al-Ḥosayn / al-Khārazmi = page 59. Yanābēʿ al-Mawaddah / al-Qandōzi = page 263.

³ al-Mostadrak / al-Naysābōri = vol. 3, page 153.

⁴ al-Mostadrak / al-Naysābōri = vol. 1, page 73. al-Ṣawāʿeq al-Mohreqah / al-Haythami = pages 180, 230 and 232. Yanābēʿ al-Mawaddah / al-Qandōzi = vol. 2, page 468.

⁵ al-Manāqib / al-Khārazmi = page 353.

⁶ Tāj al-ʿArōs / al-Zabēdi = vol. 6, page 139.

⁷ Tāj al-ʿArōs / al-Zabēdi = vol. 1, page 485.

"Fāṭimah is a part of me, saddens me what saddens her¹".

"Fāṭimah is a part of me, annoys me what annoys her, and tires me what tires her²".

"Fāṭimah is a part of me, makes me suspicious what makes her suspicious, and annoys me what annoys her³".

"Fāṭimah is a part of me, saddens me what saddens her, and delights me what delights her⁴".

"Fāṭimah is a branch of me, saddens me what saddens her, and delights me what delights her⁵".

¹ al-Ṭabaqāt al-Kobrā / Ibn Sa'd = vol. 8, page 262.

² Faḍā'el al-Ṣaḥābah / Ibn Ḥanbal = vol. 2, page 756. al-Aḥādeth al-Mokhtārah / al-Maqdesi = vol. 9, page 315. al-Mostadrak / al-Naysābōri = vol. 3, page 173.

³ al-Eṣābah / al-Asqalāni = vol. 4, page 378; vol. 8, page 56. Faḍā'el al-Ṣaḥābah / al-Nasā'i = vol. 1, page 78. Ḥelyat al-Awliyā' / Abō No'aym = vol. 2, page 40. al-Khaṣā'eṣ / al-Nasā'i = pages 35, 121 and 122. Maṣābēḥ al-Sannah / al-Baghawi = vol. 4, page 185. al-Mo'jam al-Kabēr / al-Ṭabarāni = vol. 22, page 404. Mosnad / al-ʿAwānah = vol. 3, page 70. Mosnad / Aḥmad = vol. 4, page 328. Ṣaḥēḥ / al-Bokhāri = vol. 5, page 2004. Ṣaḥēḥ / Ibn Ḥabbān = vol. 15, page 406. Ṣaḥēḥ / Moslem = vol. 4, page 1902; vol. 5, page 54. Ṣaḥēḥ / Moslem ibn Ḥajjāj = vol. 7, page 140. Ṣaḥēḥ / al-Termedhi = vol. 5, page 698. Sonan / Abi Dāwūd = vol. 2, page 226. al-Sonan al-Kobrā / al-Bayhaqi = vol. 7, page 307; vol. 10, page 288. Sonan / Ibn Mājah = vol. 1, page 643. Tahdhēb al-Kamāl / al-Mazzi = vol. 22, page 599; vol. 35, page 250. Tahdhēb al-Tahdhēb / al-Asqalāni = vol. 12, page 468. Tadhkerat Khawāṣ al-Ommah / Ibn al-Jawzi = page 279. Dhakhā'er al-ʿOqbā / al-Ṭabari = page 38. Yanābē' al-Mawaddah / al-Qandōzi = vol. 2, page 59.

⁴ Mosnad / Aḥmad = vol. 4, page 323. al-Ṣawā'eq al-Moḥreqah / al-Haythami = page 112.

⁵ Kanz al-ʿOmmāl / al-Hendi = vol. 13, page 96. al-Mostadrak / al-Naysābōri = vol. 3, page 168. Siyar A'lām al-Nobalā' / al-Dhahabi = vol. 2, page 132. Tārēkh al-Islam / al-Dhahabi = vol. 2, page 96.

"Fāṭimah is a part of me, annoys me what annoys her¹".

"Fāṭimah is a part of me, whoever annoys her, he has surely annoyed me²".

"And she is a part of me, and she is my heart, and my soul that is between my sides. So whoever annoys her, he has surely annoyed me, and whoever annoys me, he has surely annoyed Allāh³".

"Fāṭimah is the soul that is between my sides; whoever annoys her, he has surely annoyed me, and whoever annoys me, he has surely annoyed Allāh⁴".

"Verily, Fāṭimah is a part of me, annoys me what annoys her, and makes me angry what makes her angry⁵".

"Fāṭimah is a part of me, angers me what angers her, and delights me what delights her¹".

¹ Mosnad / Abi 'Awānah = vol. 3, page 70. Mosnad Fāṭimah al-Zahrā' / al-Soyōṭi = page 134. Nawādir al-Oṣōl / al-Termedhi = vol. 3, page 184. Ṣaḥēḥ / Moslem = vol. 4, page 1903. al-Sonan al-Kobrā / al-Bayhaqi = vol. 10, page 201.

² Faḍā'el al-Ṣaḥābah / Ibn Ḥanbal = vol. 2, page 755. al-Foṣōl al-Mohemmah / Ibn al-Ṣabbāgh = page 150. Kanz al-'Ommāl / al-Hendi = vol. 13, page 96. Mosnad Fāṭimah al-Zahrā' / al-Soyōṭi = page 134. Nōr al-Abṣār / al-Shablanji = pages 45 and 52. Nozhat al-Majālis / al-Ṣafōri = vol. 2, page 228. al-Sonan al-Kobrā / al-Bayhaqi = vol. 10, page 201. Yanābē' al-Mawaddah / al-Qandōzi = vol. 2, page 322.

³ al-Foṣōl al-Mohemmah / Ibn al-Ṣabbāgh = page 139. Nōr al-Abṣār / al-Shablanji = pages 41 and 52. Nozhat al-Majālis / al-Ṣafōri = vol. 2, page 228.

⁴ Fayḍ al-Qadēr / al-Monāwi = vol. 6, page 18. Montakhab Kanz al-'Ommāl / al-Hendi = vol. 5, page 96.

⁵ al-Āḥād wa al-Mathāni / al-Shaybāni = vol. 5, page 362. al-Mo'jam al-Kabēr / al-Ṭabarāni = vol. 22, page 405.

"Fāṭimah is a part of me, so whoever makes her angry, he has surely made me angry²".

"Verily, Fāṭimah is a part of me, enrages me what enrages her and annoys me what annoys her³".

They also narrate that Rasōlollāh told his daughter Fāṭimah:

"Verily, Allāh becomes angry for your anger, and becomes satisfied for your satisfaction^{4/1}".

¹ al-Jāmi^c al-Ṣaghēr / al-Soyōṭi = vol. 2, page 653. al-Ṣawā^ceq al-Moḥreqah / al-Haythami = page 188.

² al-Āḥād wa al-Mathāni / al-Shaybāni = vol. 5, page 361. Es^cāf al-Rāghibēn / Ibn al-Ṣabbān = page 188. al-Ferdaws / al-Hamadāni = vol. 3, page 145. al-Jāmi^c al-Ṣaghēr / al-Soyōṭi = vol. 2, page 653. Kanz al-^cOmmāl / al-Hendi = vol. 3, pages 93 and 97. al-Khaṣā'eṣ al-Nasā'i = pages 35 and 122. Maṣābēḥ al-Sonnah / al-Baghawi vol. 4, page 185. Moṣannaf / Ibn Abi Shaybah = vol. 6, page 38. Mosnad Fāṭimah al-Zahrā' / al-Soyōṭi = page 143. Ṣefat al-Ṣafwah. Ibn al-Jawzi = vol. 2, page 13. Ṣaḥēḥ / al-Bokhārī = vol. 3, pages 1361 and 1374; vol. 5, pages 21 and 29. Dhakhā'er al-^cOqbā / al-Ṭabari = page 37. Yanābē^c al-Mawaddah / al-Qandōzi = vol. 2, pages 52 and 79.

³ Mosnad / al-Bazzār = vol. 6, page 150.

⁴ al-Āḥād wa al-Mathāni / al-Shaybāni = vol. 5, page 363. Es^cāf al-Rāghibēn / Ibn al-Ṣabbān = page 171. al-Eṣābah / al-^cAsqalāni = vol. 8, page 57. al-Kāmil / Ibn ^cOday = vol. 2, page 351. Kanz al-^cOmmāl / al-Hendi = vol. 7, page 111. Kefāyat al-Ṭālib / al-Kanji = page 219. Majma^c al-Zawā'ed / al-Haythami = vol. 9, page 203. Maqṭal al-Ḥosayn / al-Khārazmi = vol. 1, page 52. Mēzān al-E^ctedāl / al-Dhahabi = vol. 2, page 289; vol. 4, page 185. al-Mo^cjam al-Kabēr / al-Ṭabarāni = vol. 1, page 108; vol. 22, page 401. al-Mostadrak / al-Naysābōri = vol. 3, page 167. Osd al-Ghābah / Ibn al-Athēr = vol. 5, page 522. al-Ṣawā^ceq al-Moḥreqah / Ibn Ḥajar = page 105. al-Tadwēn fi Akhbār al-Qazwēn / al-Rāfi^ci al-Qazwēni = vol. 3, page 11. Tahdhēb al-Tahdhēb / al-^cAsqalāni = vol. 12, pages 441 and 443. Tadhkerat Khawāṣ al-Ommah / Ibn al-Jawzi = page 175. Dhakhā'er

Fadlollāh claims that Fāṭimah accepted the apologies of Abō Bakr and °Omar when they sought her forgiveness, and that she spoke to them normally, even though Bakri scholars, themselves, record a far different story. They narrate:

“°Omar told Abō Bakr: Let us go to Fāṭimah, as we have made her angry. So they went together and asked for permission to see Fāṭimah, but she refused to permit them.

Thus they asked °Ali for permission, so he took them to her.

When they entered her room and sat in front of her, she turned her face towards the wall. They greeted her, but she did not return their greeting.

Abō Bakr then started to speak, saying: O the beloved of Rasōlollāh! We exasperated you...

She said: Do you think that if I narrate to you a ḥadēth from Rasōlollāh which you have already heard, you would admit that you had heard it?

They said: Yes.

So she said: I ask you in Allāh’s name, did you not hear Rasōlollāh say: Fāṭimah’s satisfaction is my satisfaction, and Fāṭimah’s exasperation is my exasperation; so whomsoever loves my daughter Fāṭimah, he has surely loved me; and whomsoever satisfies Fāṭimah, he has surely satisfied me; and

al-°Oqbā / al-Ṭabari = page 39. al-Dhorriyyah al-Ṭāhirah / al-Dōlābi = vol. 1, page 120. Yanābē° al-Mawaddah / al-Qandōzi = page 173. Bakri scholars also narrate that Rasōlollāh told his daughter Fāṭimah:

“Verily, Allāh becomes angry for your anger”. (al-Mostadrak / al-Naysābōri = page 351. Dorar al-Semṭayn / al-Zarandi = page 178. al-Şawā°eq al-Mohreqah / Ibn Ḥajar = page 175)

whomsoever exasperates Fāṭimah, he has surely exasperated me?

They said: Yes, we have heard that from Rasōlollāh.

Fāṭimah said: I hold Allāh and His angels as my witnesses that you indeed exasperated me and did not satisfy me. And when I meet the Prophet, I will most definitely complain you to him.

So Abō Bakr said: I ask Allāh for refuge from his (Rasōlollāh) exasperation and your exasperation O Fāṭimah! Then Abō Bakr cried lamenting, until he nearly lost consciousness, while Fāṭimah repeated: By Allāh! I will most definitely pray to Allāh against you in every ṣalāt I perform.

Then Abō Bakr left weeping, and the people gathered around him; So he told them: Every man sleeps at night hugging his wife, happy with his family; but you left me alone with this problem. I do not need your allegiance, discharge me¹".

¹ al-Imāmah wa al-Siyāsah / Ibn Qotaybah = vol. 1, page 13. Some scholars record this narration with more details:

"When Fāṭimah fell ill, Abō Bakr and ʿOmar went to visit her, but she refused to accept them... Thus ʿOmar went to ʿAli and said: We have gone to Fāṭimah several times asking for permission to see her, but she has repeatedly refused to receive us and to hear our apology; so could you prepare a meeting for us?

He said: Yes. And he went to Fāṭimah and said: O Daughter of Rasōlollāh! You have seen what you have seen from these two men. And they have come to meet with you several times, but you have refused to receive them. Now they have asked me to ask you for permission.

Fāṭimah: By Allāh, I will not give them permission, and will not speak to them a single word until I meet Allāh and complain to Him what they have done to me.

ʿAli: I have said "yes" to them.

Fātimah: If you have said yes, then the home is yours, and the women follow the men, and I will not disagree with you over anything. So you may give permission to anyone you like.

Thus ʿAli went out and gave them permission to come and see her.

When they saw Fātimah [who was lying down], they greeted her, but she did not answer their greeting and turned her face towards the wall. So they came and sat in front of her. So she said to ʿAli: Cover me with a thick cloth; and told the women who were there: Turn my face [away from them]. So she repeatedly turned her face to the opposite direction as they repeatedly changed their places to sit in front of her.

Then Abō Bakr said: O Daughter of Rasōlollāh! indeed we have come to you to seek your satisfaction, and avoid your exasperation; we ask you to forgive us and pardon us for what we have done to you.

Fātimah: I will not speak to you a single word until I meet my father and complain to him what you have done to me. She then looked at ʿAli and said: Indeed, I will not speak to them until I ask them about something they had heard from my father; so if they admit hearing it, then I will see.

They said: Let her ask, and we shall not say other than the truth, and will not testify except truthfully.

So she said: I ask you in Allāh's name, do you remember that Rasōlollāh once summoned you at night about something regarding ʿAli?

They said: Yes.

Fātimah: I ask you in Allāh's name, did you hear the Prophet say: Fātimah is a part of me, and I am a part of her. Whosoever annoys her, he has surely annoyed me; and whosoever annoys me, he has surely annoyed Allāh. And whosoever annoys her after my death, is as if he had annoyed her during my life; and whosoever annoys her during my life, is as if he has annoyed her after my death?

They said: Yes.

And about the fact that Fāṭimah died whilst being angry with Abō Bakr and °Omar, Bakri scholars record many aḥādēth in their most respected references.

The following three aḥādēth have been narrated from Fāṭimah's archenemy—°Ā'eshah, and recorded in the Bakri's most authentic reference "Ṣaḥēḥ / al-Bokhāri":
 "So Fāṭimah rejected Abō Bakr, and did not speak with him until she died. And °Ali buried her at night, and did not inform Abō Bakr¹".

"So Fāṭimah became angry at Abō Bakr and rejected him, and did not speak with him until she died... And when she died, her husband °Ali buried her at night, and did not inform Abō Bakr²".

Fāṭimah: Praise be to Allāh. O Allāh! I hold You as my witness; and so be my witnesses you who are present [in the room], that these two have indeed annoyed me during my life and at my death. By Allāh, I will not speak to you single word until I meet my Lord and complain what you have done to me.

Thus Abō Bakr said: Woe unto me, I wish my mother had not given birth to me.

So °Omar said: What a surprise! How did the people chose you to rule them, when you are an old man who has gone senile?! You become anxious by a woman's anger, and happy by her satisfaction?! And what guilt does a man carry for exasperating a woman?!

So they left". (Fāṭimah min al-Mahd elā al-Laḥd / al-Qazwēni = page 596 from °Elal al-Sharā'e / al-Ṣadōq)

¹ Moshkel al-Aṭhār / al-Ṭaḥāwi = vol. 1, page 47. Sharh Nahj al-Balāghah / Ibn Abi al-Ḥadēd = vol. 6, page 46. al-Sonan al-Kobrā / al-Bayhaqi = vol. 6, page 300. Tārēkh al-Omam wa al-Molōk / al-Ṭabari = vol. 3, page 208. Taysēr al-Woṣōl / al-Shaybāni = vol. 2, page 46. Wafā' al-Wafā / al-Samhōdi = vol. 2, page 995.

² Ṣaḥēḥ / al-Bokhāri = vol. 5, page 177. Sharh Nahj al-Balāghah / Ibn Abi al-Ḥadēd = vol. 16, page 217. Tārēkh al-Khamēs / al-Diyārbakri = vol. 2, page 173.

“So Fāṭimah became angry and rejected Abō Bakr; and continued her rejection until she died¹”.

So in this vast Bakri intellectual quagmire, either Rasōlollāh is a liar, and the discontentment, dissatisfaction and the anger of Fāṭimah is not that of Allāh; or the many references which record such narrations, including Ṣaḥēḥ / al-Bokhāri, are not authentic as they are believed to be; or Abō Bakr and °Omar were at fault, and according to the Holy Qor’ān deserve the eternal anguish in Hell; or Fāṭimah died as a non-Moslem, for dying whilst having no allegiance to her “official Imām”—Abō Bakr; or Fāṭimah died as a Moslem, for dying whilst having allegiance to her Imām—°Ali, which makes Abō Bakr, °Omar and °Othmān^(LAm) non-Moslems for usurping the Khelāfah from the rightful Khalēfah—°Ali, and dying whilst having no allegiance to him...

And this is the only reason why Faḍlollāh has struggled so much, denying the unanimously-acknowledged historic facts, to provide an escape rout from this gigantic doctrinal predicament. His ultimate goal is to exonerate Abō Bakr and °Omar from any wrongdoing, and display them as good and sincere Moslems who went to great lengths to preserve Moslem unity, and made huge efforts for the progress of Moslems.

But not even the most bigot Bakri can ever deny the inescapable truth that Fāṭimah died whilst being very angry with Abō Bakr and °Omar, so much that she wanted to be buried secretly in the middle of the night

¹ al-Bedāyah wa al-Nehāyah / Ibn Kothayr = vol. 5, page 285. Jāmi’ al-Oṣōl / Ibn al-Athēr = vol. 10, page 386. Mosnad / Aḥmad = vol. 1, page 9. Ṣaḥēḥ / al-Bokhāri = vol. 4, page 96. Ṣaḥēḥ / Moslem = vol. 5, page 25. al-Sērāh al-Nabawiyyah / Ibn Kothayr = vol. 4, page 496. Tārēkh al-Islām / al-Dhahabi = page 21. Taysēr al-Woṣōl / al-Shaybāni = vol. 4, page 11.

to prevent them from participating in her funeral ceremonies; and she wanted this anger to stand out throughout the Moslem history, so much that she asked for her gravesite to be concealed.

- 99- The location of Fāṭimah's grave later became known. [Molāḥaẓāt ʿAlā Manhaj al-Sayyed Moḥammad-Ḥosayn Faḍlollāh / al-Mōsawī = page 21]. Before her death, Fāṭimah stipulated in her will to ʿAlī, to be buried secretly at night, without the presence of those who wronged her during her life. And she asked Imām ʿAlī to conceal her grave.

In the following morning, when the Bakri leaders came to participate in her burial ceremonies, they were told that she had been buried the previous night. It has been narrated:

"In the morning, Abō Bakr and ʿOmar and the people came [to ʿAlī's home], wanting to perform the Prayer of the Deceased on Fāṭimah.

Meqdād came forward and said: Indeed, we buried Fāṭimah last night.

ʿOmar looked at Abō Bakr and said: Did I not tell you that they would do it¹.

Then ʿOmar started to beat Meqdād.

Meqdād said: Indeed, the Daughter of Rasōlollāh went from this world, while blood was coming out of her back and her side as a result of you beating her with the sword and the whip².

¹ Behār al-Anwār / al-Majlesi = vol. 43, page 199. Ketāb Solaym ibn al-Qays = vol. 2, page 870.

² al-Kāmil / al-Ṭabari = vol. 1, page 312.

‘Abbās said: Indeed, she had stipulated in her will that you do not pray on her¹”.

It has also been narrated:

“When the Moslems heard about her burial, they came to Baqē^c and found forty new graves [which Imām ‘Ali had made to confuse the Bakris]. So they could not distinguish her grave from the others.

Thus they came to a boil, some of them blaming the others saying: Your Prophet did not leave among you but one daughter, and she dies and gets shrouded in the Kafan, and you do not attend her burial ceremonies, and do not know the location of her grave!!?

The leaders said: Bring some Moslem women to dig up these graves, and find her body, so that we can pray on her and visit her grave.

When Amēr al-Mo’menēn heard the news, he came out of his home angry, his eyes had turned red, and his jugular veins had become swollen, wearing his yellow Qabā’² which he only wore in very hard battles, leaning on his sword Dhol-Faqār. He entered the Baqē^c, and the people said: This is ‘Ali in the way you see him; he swears to Allāh that if a single stone on any of these graves are moved, he will put the sword to the last of us.

Then ‘Omar, accompanied by his men, came to ‘Ali and said: What is with you O Abā al-Ḥasan! By Allāh, I will most certainly exhume her body and will surely pray on her!!

¹ Behār al-Anwār / al-Majlesi = vol. 43, page 199. Ketāb Solaym ibn al-Qays = vol. 2, page 870.

² An Arabic outer garment.

So ʿAli grabbed him by his clothes, shook him and hit him to the ground, saying: O son of Ṣahhāk¹! As for my right, I am not pursuing it, fearing that people turn back from their religion. But as for Fāṭimah's grave, so by Him in Whose hand is ʿAli's life, if you and your men seek to dig it up, I will most definitely irrigate the earth with your blood.

Abō Bakr took ʿAli and said: O Abā al-Ḥasan! I plead with you in Rasōlollāh's name and in Allāh's name to let go off ʿOmar, for surely we will not do anything you hate.

Thus ʿAli released ʿOmar, and the people dispersed and did not repeat that².

Fāṭimah wanted her gravesite to be kept hidden, because she did not want the line that she had drawn between the real Islam, represented by Amēr al-Mo'menēn, and the fake Islam, represented by Abō Bakr^{(LA)3}, to fade away; and she wanted it to remain as divisive, inclusive and exclusive as possible at all time. She was killed because she drew the line, and she kept her gravesite hidden to preserve the line and keep it distinctive.

Many Bakri scholars also record in their references various aḥādēth, narrated through different chains of narrators, that Fāṭimah stipulated in her will to ʿAli not to let Abō Bakr and ʿOmar take part in her funeral. These aḥādēth also state that Fāṭimah was buried at night without their knowledge; or that ʿAli buried her

¹ Ṣahhāk was a known prostitute who gave birth to ʿOmar.

² Behār al-Anwār / al-Majlesi = vol. 43, page 171.

³ *Laʿnatollāh ʿAlayh*: May Allāh distance him from His Blessings and Mercy. Used after mentioning the name of a male opponent of the Fourteen Maʿsōmēn.

at night and did not inform Abō Bakr and ʿOmar; or that she was secretly buried at night¹.

So in light of so many Bakri aḥādēth, Faḍlollāh cannot just deny the fact that Fāṭimah's grave was originally concealed, therefore he goes to say something that no person, Bakri or Moslem or otherwise, has ever said: He claims that after those days, the location of her grave became known!!

By making this claim, Faḍlollāh is attempting to lessen the impact of Fāṭimah's decision 1414 lunar years ago to conceal her gravesite.

The issue of Fāṭimah's concealed gravesite is a fact which has always hurt the Moslems and wounded their hearts; and it is a truth which the Bakris have always bitterly confessed to.

One instance of such Bakri narrations is the following:

¹ Some Bakri references are: Ansāb al-Ashrāf / al-Balādhērī = page 405. al-Bedāyah wa al-Nehāyah / Ibn Kothayr = vol. 5, page 285. Fotūḥ al-Boldān / al-Balādhērī = page 45. Jāmiʿ al-Oṣōl / Ibn al-Athēr = vol. 4, page 482. Majmaʿ al-Zawāʿid / al-Haythamī = page 211. Maqṭal al-Ḥosayn / al-Khārazmī = page 82. al-Moṣannaf / Ibn Abi Shaybah = vol. 4, page 141. Moshkel al-ʾAthār / al-Ṭaḥāwī = vol. 1, page 47. Ṣaḥēḥ / al-Bokhārī = vol. 5, page 177. al-Serah al-Ḥalabiyyah / al-Ḥalabī = vol. 3, page 361. Siyar Aʿlām al-Nobalāʾ / al-Dhahabī = vol. 2, page 128. Sharḥ Nahj al-Balāghah / Ibn Abi al-Ḥadēd = vol. 6, page 46; vol. 16, page 214. al-Sonan al-Kobrā / al-Bayhaqī = vol. 4, page 29; vol. 6, page 300. Tārēkh al-Khamēs / al-Diyārbakrī = vol. 2, page 173. Tārēkh al-Omam wa al-Molōk / al-Ṭabārī = vol. 2, page 448; vol. 3, page 208. Tārēkh / al-Yaʿqōbī = vol. 2, page 115. al-Ṭabaqāt al-Kobrā / Ibn Saʿd = vol. 8, page 30. Tahdhīb al-Asmāʾ / al-Nawawī = vol. 2, page 353. Talkhēṣ al-Mostadrak / al-Dhahabī (printed in the footnotes of al-Mostadrak / al-Naysābōrī) = vol. 3, page 154. Taysēr al-Woṣōl / al-Shaybānī = vol. 2, page 46. al-Thoghḥōr al-Bāsimah = al-Soyōṭī = page 15. Wafāʾ al-Wafāʾ / al-Samhōdī = vol. 2, page 995.

"Fāṭimah stipulated in her will to be buried at night, and her wish was carried out. And therefore the exact place of her grave is secret and not known.

Some people think that she was buried in her home, and some people think that she was buried in the Baqē¹, and others think that she was buried in the mosque...²".

Even her Bakri enemies do not claim that her grave was later found!!

Imām Jawād

100- Faḍlollāh raises doubts about the imāmah³ of Imām Jawād, due to his young age [al-Ḥawzah al-ʿElmiyyah Todēn al-Enḥerāf / al-Masḥadī = page 293].

Let us see whether or not age matters when it comes to Allāh's messengers.

The Holy Qur'ān says about Prophet ʿEisā:

"WHEN THE ANGELS SAID: O MARYAM! SURELY ALLĀH GIVES YOU GOOD NEWS WITH A WORD FROM HIM (OF ONE) WHOSE NAME IS THE MASĒḤ (MESSIAH), ʿEISĀ SON OF MARYAM, WORTHY OF REGARD IN THIS WORLD AND THE HEREAFTER AND OF THOSE WHO ARE MADE NEAR (TO ALLĀH) * AND HE SHALL SPEAK TO THE PEOPLE WHEN IN THE CRADLE AND WHEN OF OLD AGE, AND (HE SHALL BE) ONE OF THE GOOD ONES * SHE SAID: MY LORD! WHEN SHALL THERE BE A SON

¹ A cemetery in Madinah.

² Tahdhīb al-Asmā' / al-Nawawī = vol. 2, page 353.

³ Successorship of Rasūlollāh. Also imamate.

(BORN) TO ME, AND MAN HAS NOT TOUCHED ME? HE SAID: EVEN SO, ALLĀH SAYS TO IT, BE, AND IT IS¹".

The Holy Qor'ān also says:

"WHEN ALLĀH WILL SAY: O ʿEISĀ SON OF MARYAM! REMEMBER MY FAVOR ON YOU AND ON YOUR MOTHER, WHEN I STRENGTHENED YOU WITH THE RŌḤ AL-QODOS, YOU SPOKE TO THE PEOPLE IN THE CRADLE AND WHEN OF OLD AGE, AND WHEN I TAUGHT YOU THE BOOK AND THE WISDOM AND THE TAWRĀT AND THE ENJĒL; AND WHEN YOU DETERMINED OUT OF CLAY A THING LIKE THE FORM OF A BIRD BY MY PERMISSION, THEN YOU BREATHED INTO IT AND IT BECAME A BIRD BY MY PERMISSION, AND YOU HEALED THE BLIND AND THE LEPROUS BY MY PERMISSION; AND WHEN YOU BROUGHT FORTH THE DEAD BY MY PERMISSION; AND WHEN I WITHHELD THE CHILDREN OF ISRAEL FROM YOU WHEN YOU CAME TO THEM WITH CLEAR ARGUMENTS, BUT THOSE WHO DISBELIEVED AMONG THEM SAID: THIS IS NOTHING BUT CLEAR ENCHANTMENT²".

The Holy Qor'ān also says:

"AND MENTION MARYAM IN THE BOOK WHEN SHE DREW ASIDE FROM HER FAMILY TO AN EASTERN PLACE * SO SHE TOOK A VEIL (TO SCREEN HERSELF) FROM THEM; THEN WE SENT TO HER OUR RŌḤ, AND THERE APPEARED TO HER A WELL-MADE MAN * SHE SAID: SURELY I FLY FOR REFUGE FROM YOU TO THE BENEFICENT GOD, IF YOU ARE ONE GUARDING (AGAINST EVIL) * HE SAID: I AM ONLY A MESSENGER OF YOUR LORD: THAT I WILL GIVE YOU A PURE BOY * SHE SAID: WHEN SHALL I HAVE A BOY AND NO

¹ Holy Qor'ān = sōrah 3, āyāt 45-47.

² Holy Qor'ān = sōrah 5, āyah 110.

MORTAL HAS YET TOUCHED ME, NOR HAVE I BEEN UNCHASTE? * HE SAID: EVEN SO; YOUR LORD SAYS: IT IS EASY TO ME; AND THAT WE MAY MAKE HIM A SIGN TO MEN AND A MERCY FROM US; AND IT IS A MATTER WHICH HAS BEEN DECREED * SO SHE CONCEIVED HIM; THEN WITHDREW HERSELF WITH HIM TO A REMOTE PLACE * AND THE THROES OF (CHILDBIRTH) COMPELLED HER TO BETAKE HERSELF TO THE TRUNK OF A PALM TREE. SHE SAID: OH, WOULD THAT I HAD DIED BEFORE THIS, AND HAD BEEN A THING QUITE FORGOTTEN! * THEN (THE CHILD) CALLED OUT TO HER FROM BENEATH HER: GRIEVE NOT, SURELY YOUR LORD HAS MADE A STREAM TO FLOW BENEATH YOU * AND SHAKE TOWARDS YOU THE TRUNK OF THE PALMTREE, IT WILL DROP ON YOU FRESH RIPE DATES * SO EAT AND DRINK AND REFRESH THE EYE. THEN IF YOU SEE ANY MORTAL, SAY: SURELY I HAVE VOWED A FAST TO THE BENEFICENT GOD, SO I SHALL NOT SPEAK TO ANY MAN TODAY AND SHE CAME TO HER PEOPLE WITH HIM, CARRYING HIM (WITH HER). THEY SAID: O MARYAM! SURELY YOU HAVE DONE A STRANGE THING * O SISTER OF HĀRŌN! YOUR FATHER WAS NOT A BAD MAN, NOR WAS YOUR MOTHER AN UNCHASTE WOMAN * BUT SHE POINTED TO HIM. THEY SAID: HOW SHOULD WE SPEAK TO ONE WHO WAS A CHILD IN THE CRADLE? * HE SAID: SURELY I AM A SERVANT OF ALLĀH; HE HAS GIVEN ME THE BOOK AND MADE ME A PROPHET * AND HE HAS MADE ME BLESSED WHEREVER I MAY BE, AND HE HAS ENJOINED ON ME PRAYER AND POOR-RATE SO LONG AS I LIVE * AND DUTIFUL TO MY MOTHER, AND HE HAS NOT MADE ME INSOLENT, UNBLESSED * AND PEACE ON ME ON THE DAY I WAS BORN, AND ON THE DAY I DIE, AND ON THE DAY I AM RAISED TO LIFE *

FADLOLLĀH

SUCH IS ʿEISĀ, SON OF MARYAM; (THIS IS) THE
SAYING OF TRUTH ABOUT WHICH THEY DISPUTE¹".

¹ Holy Qor'ān = sōrah 19, āyāt 16-34.

REACTIONS TO FAḌLOLLĀH'S DEVIATIONS

Throughout the years, Faḍlollāh's deviations has attracted a lot of strong reactions from a wide range of people.

We can divide his outspoken denouncers into four main categories:

- 1- marāji¹;
- 2- scholars;
- 3- writers;
- 4- public speakers;

With each one of these categories subdividing into other groups:

- a- those who were friends of Faḍlollāh;
- b- those who were enemies of Faḍlollāh;
- c- those who were classmates of Faḍlollāh;
- d- those who were colleagues of Faḍlollāh;
- e- those who are/were fellow party-members of Faḍlollāh in the Ḥezb al-Da'wah party;
- f- those who are/were members of the Iranian-funded Ḥezbollah, to whom Faḍlollāh used to be the spiritual leader;

¹ Plural of marje': A highest religious authority.

- g- those who did not have any relation or contact with Fadlollāh, not even that of an acquaintance.

All of these categories are also divided into five groups:
first: leaders of Khomeini's regime;
second: supporters of Khomeini's regime;
third: opponents of Khomeini's regime;
fourth: critics of Khomeini's regime;
fifth: those who sometimes support Khomeini's regime,
and sometimes criticize it;
sixth: those who are neutral towards Khomeini's
regime.

And all of these groups are once more divided into five categories:

- I- those of Iranian origins;
- II- those of Iraqi origins;
- III- those of Lebanese origins;
- IV- those of Pakistani origins;
- V- those of other origins.

All of these categories are again divided into two main groups:

- i- students of Iranian schools (for Islamic sciences—Hawzah);
- ii- students of Iraqi schools.

Among the denouncers of Fadlollāh, there are a number of people who belong to each of the above divisions. And this alone, is enough to convince any open-minded person that Fadlollāh's beliefs are not Islamic, and that his thoughts and opinions are foreign to Islam.

Yes, if his denouncers were all either supporters of Khomeini's regime, for instance, or if they were all opponents of Khomeini's regime, one could suspect a bias in their stance.

REACTIONS TO FAḌLOLLĀH'S DEVIATIONS

Or, if all of his denouncers used to be his enemies, one could suspect a bias in their rejection. Or, if all of his denouncers were of the same origin, or if they were all members of the same school..., one could suspect a bias in their objection. But there are many individuals from each of these categories.

The rejecting stance of these people towards Faḍlollāh also varies. There are those who clearly name him and mention his deviations and then pass their clear judgments. And there are those who point to him, without clearly naming him, and mention his thoughts and beliefs and then pass their judgments. And there are those who reject his thoughts and beliefs without referring to him. The methods and the tones may be different, but the result is just the same.

Marāji^c

Below, is an incomplete list of the marāji^c, who have issued fatawā (religious decrees) and/or statements against Faḍlollāh and/or his beliefs. The list is given in alphabetical order; and it is regardless whether or not they are actually qualified as marāji^c, for not only some of them are nowhere near meeting the requirements of being a marje^c, but their faith in Islam is questionable:

- 1- Āyatollāh al-^cOzma Shaykh Moḥammad-Taqi Bahjat. Of Iranian origins. Student of an Iranian school.
- 2- The late, Āyatollāh al-^cOzma Sayyed ^cAli Beheshti. Of Iranian origins. Student of an Iraqi school.
- 3- The late, Āyatollāh al-^cOzma Shaykh ^cAli Gharawi. He was assassinated in Iraq. Of Iranian origins. Student of an Iraqi school.
- 4- The late, Āyatollāh al-^cOzma Sayyed Moḥammad-Reḍa Golpāigāni. An opponent of Khomeini's

- regime. Shortly after Khomeini came to power, Āyatollāh al-°Oẓma Golpāigāni gave a public speech in which he rejected the idea of the Absolute Authority introduced by Khomeini; but Khomeini supporters disrupted that speech. Of Iranian origins. Student of an Iranian school.
- 5- Āyatollāh al-°Oẓma Sayyed Kāẓim Hā'eri. A supporter of Khomeini's regime. A spiritual leader and a former member of Ḥezb al-Da'wah. Of Iranian origins. Student of an Iraqi school.
 - 6- Āyatollāh al-°Oẓma Sayyed Moḥammad-Sa'ed Ḥakēm. Of Iranian origins. Student of an Iraqi school.
 - 7- Āyatollāh al-°Oẓmā Sayyed °Ali Khāmenei. Current leader of Khomeini's regime. Of Iranian origins. Not known to have studied and graduated from any religious academy.
 - 8- Āyatollāh al-°Oẓma Shaykh Moḥammad Fāḍil Lankarāni. A supporter of Khomeini's regime. Of other origins. Student of an Iranian school.
 - 9- Āyatollāh al-°Oẓma Sayyed Mahdi Mar'ashi. A critic of Khomeini's regime. Of Iranian origins. Student of an Iranian school.
 - 10- Āyatollāh al-°Oẓma Shaykh Bashēr-Ḥosayn Najafi. Of Pakistani origins. Student of an Iraqi school.
 - 11- Āyatollāh al-°Oẓma Shaykh Ḥosayn Nōri Hamadāni. Of Iranian origins. Student of an Iranian school.
 - 12- Āyatollāh al-°Oẓma Sayyed Taqi Qomi. A critic of Khomeini's regime. Of Iranian origins. Student of Iraqi and Iranian schools.
 - 13- The martyr, Āyatollāh al-°Oẓma Sayyed Maḥammad Rawḥāni. An opponent of Khomeini's regime. He was assassinated by Iranian secret

REACTIONS TO FAḌLOLLĀH'S DEVIATIONS

- agents in Qom-Iran. Of Iranian origins. Student of an Iraqi school.
- 14- Āyatollāh al-°Ozma Sayyed Šādiq Rawḥāni. An opponent of Khomeini's regime. He was placed under house arrest by the regime for fifteen years. Of Iranian origins. Student of an Iraqi school.
 - 15- The late, Āyatollāh al-°Ozma Sayyed Moḥammad Šadr. He was assassinated in Iraq. A critic of Khomeini's regime. Of Iranian origins. Student of an Iraqi school.
 - 16- Āyatollāh al-°Ozma Sayyed °Ali Sēstāni. Of Iranian origins. Student of an Iranian school.
 - 17- Āyatollāh al-°Ozma Sayyed Moḥammad Šāhrōdi. A critic of Khomeini's regime. Of Iranian origins. Student of an Iraqi school.
 - 18- The Martyr, Āyatollāh al-°Ozmā Sayye Moḥammad Shirazi. An opponent of Khomeini's regime. He was assassinated on 17 December 2001 by Iranian secret agents in Qom-Iran, and his body was forcefully snatched from the mourners during his funeral procession by Iranian Special Forces, and buried in another grave in contradiction to his will. Of Iranian origins. Student of an Iraqi school.
 - 19- Āyatollāh al-°Ozmā Sayyed Šādiq Shirazi. An opponent of Khomeini's regime. He was arrested by the regime in 1990. Of Iranian origins. Student of an Iraqi school.
 - 20- Āyatollāh al-°Ozmā Sayyed Moḥammad-Bāqir Shirazi. A critic of Khomeini's regime. Of Iranian origins. Student of an Iranian school.
 - 21- Āyatollāh al-°Ozmā Sayyed Moḥammad-°Ali Ṭabāṭabā'i. A critic of Khomeini's regime. Of Iraqi origins. Student of an Iraqi school.

- 22- Āyatollāh al-°Oẓma Shaykh Jawād Tabrizi. A critic of Khomeini's regime. Of Iranian origins. Student of an Iraqi school.
- 23- The late, Āyatollāh al-°Oẓma Sayyed Moḥammad Waḥēdi. A critic of Khomeini's regime. Of Iranian origins. Student of an Iranian school.
- 24- Āyatollāh al-°Oẓma Shaykh Ḥosayn Waḥēd Khorāsāni. An opponent of Khomeini's regime. In 1995, when the regime put him under immense pressure to stop his opposition, and support the regime and give legitimacy to its leader, Khāmenei, he withdrew his marje^ciyah to become the first and only marje^c in the history of Islam to withdraw from his post. Later, he returned to his position without changing his stance towards the regime. Of Iranian origins. Student of an Iranian school.

As for a list of names of those who fall in other categories—other than the marāji^c—compiling such a list is beyond the scope of this brief study.

Books

Below, is an incomplete list of Arabic and Persian books, which have been written against Faḍlollāh and/or his beliefs. This list is given in alphabetical order; and it is irrespective of my view of some of these authors and their works:

- 1- al-Ajwebah al-°Aqā'ediyyah / Āyatollāh al-°Oẓma Sayyed Moḥammad Shāhrōdi.
- 2- al-Borhān al-Qāṭi^c / Āyatollāh al-°Oẓma Shaykh Moḥammad-Taqi Bahjat.

REACTIONS TO FAḌLOLLĀH'S DEVIATIONS

- 3- Ahammiyyat-e Adhān wa Eqāmah wa Sewwomēn Shahādat / Moḥammad Moḥammadi Eshtehārdi. (Persian)
- 4- °Alā Bāb Fāṭimah / Sayyed Jawād Qazwini.
- 5- Amma Dokhtaram Fāṭimah. (Persian)
- 6- Armān-e Ghadēr az Dēdgāh-e Amēr al-Mo'menēn / Neẓāmi and °Erfān. (Persian)
- 7- Chahārdah Qarn bā Ghadēr / Hojjatol-Islam Moḥammad-Bāqir Anṣārī. (Persian)
- 8- Dēn Belā Islam / Moslem Ghayōr.
- 9- Ehṛāq Bayt Fāṭimah / Hoṣayn Ghayb Gholāmi.
- 10- Ehṛāq Bayt al-Zahrā' / Moḥammad-Hoṣayn al-Sajjād.
- 11- Esteftā'āt Hawl al-Sha'ā'er al-Hoṣayniyyah al-Moqaddasah / Āyatollāh al-°Ozmā Sayyed Ṣādiq Shirazi.
- 12- E'ṭeqādātonā / Āyatollāh al-°Ozmā Shaykh Jawād Tabrizi.
- 13- Fāṭimah al-Zahrā' min Qabl al-Mēlād elā Ba'd al-Estesh-hād / °Abdollāh al-Hāshimi.
- 14- al-Faḍḥah / Moḥammad Mortaḍa.
- 15- Fetnat Faḍlellāh / Moḥammad-Bāqir al-Ṣāfi.
- 16- al-Ghaybah wa al-Taghyēb / °Abbās ben Nakhi.
- 17- Hatta lā Takōna Fetnah / Najēb Morowwah.
- 18- al-Hawzah al-°Elmiyyah Todēn al-Enḥerāf / Moḥammad-°Ali al-Hāshimi al-Mash-hadi.
- 19- Hewār Ma'a Faḍlellāh / Hāshim al-Hāshimi.
- 20- al-Hojōm °Alā Bayt Fāṭimah / °Abdozzahrā' Mahdi.
- 21- al-Imāmah / Jalālodēn al-Ṣaghēr.
- 22- Jā'alḥaqq / Moḥammad al-Qaṭēfi.
- 23- Kashf al-Rams / Moḥammad-Bāqir al-Maḥmōdi.
- 24- Khalfiyyāt Ketāb Ma'sāt al-Zahrā' / Hojjatol-Islam wal-Moslemēn Ja'far al-°Amili. (5 volumes)
- 25- Lehādhā Kānat al-Mowājahah.

- 26- Lemādhā Ketāb Ma'sāt al-Zahrā' / Ḥojjatol-Islam wal-Moslemēn Ja'far al-°Āmili.
- 27- Mādhā Jarā fi Bayt Fāṭimah / Abō al-Ḥasan Hosayni.
- 28- Man °Endahō °Elm al-Ketāb / Jalālodēn al-Ṣaghēr.
- 29- Maqtal Fāṭimah al-Zahrā' / Yāsēn al-Mōsawī.
- 30- Ma'sāt al-Zahrā' / Ḥojjatol-Islam wal-Moslemēn Ja'far al-°Āmili. (2 volumes)
- 31- Min Feqh al-Zahrā' / The Martyr, Āyatollāh al-°Ozma Sayyed Moḥammad Shirazi. (6 volumes); the author annexed this work to his 160 volume al-Feqh encyclopedia.
- 32- Molāḥazāt °Alā Manhaj al-Sayyed Moḥammad-Ḥosayn Faḍlellāh / Sayyed Yāsēn al-Mōsawī.
- 33- Moqtatafāt Walā'iyah / Āyatollāh al-°Ozma Shaykh Hosayn Wahēd.
- 34- Nafi al-Sahw °Alā al-Nabi / Āyatollāh al-°Ozma Shaykh Jawād Tabrizi.
- 35- Qabre Mādaram Kojāst. (Persian).
- 36- Rodōd °Alā al-Shobohāt al-Bayrōtiyyah / The late, Āyatollāh al-°Ozma Sayyed Moḥammad Ṣadr.
- 37- Rodōd °Aqā'ediyyah / Āyatollāh al-°Ozma Sayyed Mahdi Mar'ashi.
- 38- Rodōd °Aqā'ediyyah / The late, Āyatollāh al-°Ozma Sayyed Moḥammad Wahēdi.
- 39- Rodōd °Aqā'ediyyah / Āyatollāh al-°Ozma Sayyed Taqi Qomi.
- 40- Sanad Do°ā' al-Nodbah / Yāsēn al-Mōsawī.
- 41- Sanad-e Ḥadēth-e Kesā' / Ḥojjatol-Islam wal-Moslemēn Mahdipōr. (Persian).
- 42- Sanad al-Ziyārah al-Jāmi°ah / Yāsēn al-Mōsawī.
- 43- Sanad Ziyārat °Ashōrā' / Yāsēn al-Mōsawī.
- 44- al-Ṣeddēqah al-Zahrā' Bayn al-Meḥnah wa al-Moqāwamah / °Othmān Moḥammad.
- 45- al-Shahādah al-Thālithah.

REACTIONS TO FAḌLOLLĀH'S DEVIATIONS

- 46- Shahādat-e Haḍrat-e Zahrā' Wāqi'eyyati Enkāṛ Nāpadhēr. (Persian).
- 47- Shahādat-e Mādaram Afsāne nēst.
- 48- Sho[°]ā[°] min nōr Fāṭimah / Āyatollāh Sayyed Mortaḍa Shirazi.
- 49- al-Thābit wa al-Motaghayyar fi al-Islam / Sayyed Ṣādiq Ḥakēm.
- 50- al-Walāyah Rokn al-Tawḥēd / Moḥammad Sanad al-Baḥrāni.
- 51- al-Walāyah al-Takwēniyyah / Jalālodēn al-Ṣaghēr.
- 52- al-Walāyah al-Takwēniyyah wa al-Tashrē[°]diyyah lel Ṣeddēqah al-Ṭāhirah / The Martyr, Āyatollāh al-[°]Ozmā Moḥammad Shirazi.
- 53- Yās Kabōd / Moḥammad-[°]Ali Mojāhidi. (Persian).
- 54- al-Zahrā' Lema Lam Tadhkor Ma'sātahā / Shaykh Fāḍil al-Forāti.
- 55- Zolāmāt Fāṭimah al-Zahrā' / Shaykh [°]Abdolkarēm al-[°]Aqēli.

WHAT DO THE MARĀJĪ^C SAY ABOUT FADLOLLĀH?

Below are a number of excerpts of what some of the marāji^c have said about Faḍlollāh and his beliefs:

1- Āyatollāh al-^cOzma Shaykh Moḥammad-Taqi Bahjat:

((Faḍlollāh is a Wahhābi project which is intended to corrode the structure of Shē^cism from the inside¹)).

2- Āyatollāh al-^cOzma Shaykh Moḥammad Fāḍil Lankarāni:

((Surely, denying Fāṭimah's suffering is such as denying the self-evident history. And no one denies it other than an obstinate hater of Ahl al-Bayt. And reading Faḍlollāh's books and selling them are not allowed, except for those who want to respond to them²)).

¹ Fetnat Faḍlellāh / al-Ṣāfi = page 51.

² al-Ḥawzah al-^cElmiyyah Todēn al-Enḥarāf / al-Mash-hadi = page 378.

3- Āyatollāh al-^cOzma Sayyed Mahdi Mar^cashi:

((Whoever says these things and is insistent on what he says... he is "Dāl and Moḍel", (a person who is himself deviant and who also deviates others). And one cannot rely on what he believes and writes, because his books are 'books of aberration'; and it is not permitted to publish them. And it is mandatory for scholars... to stand against such persons, and to warn people about them¹.)).

4- Āyatollāh al-^cOzma Shaykh Bashēr-Ḥosayn Najafi:

((These statements which are contradictory to the Ja^cfari (Shē^cah) sect, and are Dāl and Moḍel (deviant and deviating)... have not come from other than a soul which has been blinded by Noṣb (hatred of Ahl al-Bayt), which deprived it of its ability to understand the religion, and a soul whose sense were overcome and captivated by the love for this world. May Allāh protect the Moslems from these vile statements, and the evil of their originator, the carrier of Noṣb and hatred for the Ma^cšōm A^cemmah².)).

((Whoever denies these facts or doubts them, is either a bleary-eyed ignorant, or a person who pretends ignorance and feigns stupidity, or an

¹ al-Ḥawzah al-^cElmiyyah Todēn al-Enḥerāf / al-Mash-hadi = page 392.

² al-Ḥawzah al-^cElmiyyah Todēn al-Enḥerāf / al-Mash-hadi = page 432.

obstinate Nāṣibi (a person who hates Ahl al-Bayt). May Allāh protect the faithful from the consequences of the actions and the beliefs of such people; for surely He is the Master of the righteous¹.)).

5- Āyatollāh al-°Ozma Shaykh Ḥosayn Nōri Hamadāni:

((I am doubtful about his Ejtehād, therefore from now on I will not support him; and I do not permit [others] to help and support him in propagating his thoughts².)).

((I have repeatedly suggested to his supporters in Qom that he travels to Mash-had or Qom for the Ziyārah of Imām Reḍā and Fāṭimah Ma°ṣōmah, and he meets with the scholars and answers their questions and objections; but unfortunately he has not done so³.)).

6- Āyatollāh al-°Ozma Sayyed Taqi Qomi:

((Whoever says these things about the likes of Zahra', he has opposed the correct belief. And this person, according to the Shē°ah view, is a denier of a

¹ al-Ḥawzah al-°Elmiyyah Todēn al-Enḥerāf / al-Mash-hadi = page 433.

² al-Ḥawzah al-°Elmiyyah Todēn al-Enḥerāf / al-Mash-hadi = page 435.

³ al-Ḥawzah al-°Elmiyyah Todēn al-Enḥerāf / al-Mash-hadi = page 439.

Ḍarōri¹; and the denier of a Ḍarōri could be counted as an atheist².)).

7- The late Āyatollāh al-^cOzma Sayyed Moḥammad Ṣadr:

((This book (al-Masā'el al-Feqhiyyah / Faḍlollāh) is a "Book of Aberration", and shows that its author is not a Mojtaḥid³.)).

((Undoubtedly, his (Faḍlollāh) goals are dubious; his faith is incomplete; he has no Wara^c (abstention from sins), and it has been narrated in a ḥadēth: "Who has no Wara^c has no religion". Therefore it is mandatory to stay away from such persons, and to be careful of their views, and not to listen to what they say. And it is prohibited to support them in what they say, as it would be a sacrilege to the religion and a contradiction to the truth; and this is among the most serious sins⁴.)).

8- Āyatollāh al-^cOzma Sayyed ^cAli Sēstāni:

¹ A belief in which a person must necessarily believe, in order to be a believer in a particular religion. For instance, believing that the Holy Qor'ān is the word of Allāh is a Ḍarōri among the many Islamic beliefs.

² al-Ḥawzah al-^cElmiyyah Todēn al-Enḥerāf / al-Mash-hadi = page 380.

³ al-Ḥawzah al-^cElmiyyah Todēn al-Enḥerāf / al-Mash-hadi = page 423.

⁴ al-Ḥawzah al-^cElmiyyah Todēn al-Enḥerāf / al-Mash-hadi = page 430.

((I do not support Faḍlollāh; and do not support Ḥezb al-Da'wah. And he is not a Mojtaḥid, and is not a representative from me. And he should not be given religious dues¹.)).

9- Āyatollāh al-°Oẓmā Sayyed Moḥammad-Bāqir Shirazi:

((I openly challenge the Lebanese Sayyed to Mobāhalah next to the graves of the Prophet and Zahrā' in Madinah, in the presence of people, before noon. He may bring any of his helpers and supporters; we will then have a debate and a Mobāhalah, until the truth becomes clear from the falsehood. For surely the position of Mōsā and °Eisā are not higher than the position of Fāṭimah; and indeed her position is a great deal higher².)).

10- Āyatollāh al-°Oẓma Shaykh Jawād Tabrizi:

((Whatever is written and published in the denial of the specialty of her (Fāṭimah's) creation and the injustice against her, is included in 'books of aberration'³.)).

¹ Fetnat Faḍlollāh / al-Şāfi = page 53.

² al-Ḥawzah al-°Elmiyyah Todēn al-Enḥerāf / al-Mash-hadi = page 340.

³ al-Ḥawzah al-°Elmiyyah Todēn al-Enḥerāf / al-Mash-hadi = page 359.

WHAT DO THE MARĀJĪ^C SAY?

((We have repeatedly announced that it is not permissible to support, strengthen or promote him in any possible way¹.)).

((We have mentioned that it is not permissible to follow him, or to support him in any way, or to support whoever supports him².)).

11- The late Āyatollāh al-°Oẓma Sayyed Moḥammad Wahēdi:

((A person who denies or doubts that Fāṭimah was subjected to this injustice, is a denier of a Ḍarōri. And these noises spread in the Ḥawzah through the throats of collaborators of colonialism and its secret agents; may Allāh protect Islam and Moslems from their evil³.)).

12- Āyatollāh al-°Oẓma Shaykh Ḥosayn Waḥē Khorāsāni:

((It is mandatory for every faithful, each to the extent of his ability and power, to break Faḍlollāh⁴.)).

In a public speech on 12/5/1418 Hejri against Faḍlollāh, whilst explaining this ḥadēth from Imām Ṣādiq, he said:

¹ al-Ḥawzah al-°Elmiyyah Todēn al-Enḥerāf / al-Mash-hadi = page 470.

² al-Ḥawzah al-°Elmiyyah Todēn al-Enḥerāf / al-Mash-hadi = page 472.

³ al-Ḥawzah al-°Elmiyyah Todēn al-Enḥerāf / al-Mash-hadi = page 415.

⁴ Fetnat Faḍlollāh / al-Ṣāfi = page 52.

((It has been narrated from Mo^cāwiyah ibn Wahab, who said: I asked Abā ^cAbdellāh (Imām Ṣādiq) about two men; one of them a Faqēh who [also] narrates aḥādēth, and the other one an ^cĀbid¹ who does not narrate as many aḥādēth.

So he (the Imām) said: "The Faqēh who [also] narrates many aḥādēth is better than a thousand ^cĀbid who do not narrate aḥādēth and are not Faqēh". And the reason for this is that the source of every problem is foolishness, while the cure for every illness is Feqāhah.

And if a person reaches foolishness, even if he wears an ^cEmāmah² and grows a wide and bushy beard, he will still see Fāṭimah Zahrā' as a normal person; and he will see her position open to criticism, just as that of any other woman. [To him] she is just a woman, but an ideal housewife; and she is an exemplary woman as far as performing her female duties of worship, etc. She was born, and she died, and everything finished!!

But if a person reaches the level of Feqāhah, he will then see that Fāṭimah Zahrā' is not a woman. If he wants to explain what she is, he must use two words which can shed light on her being, the words are: Human Hourī.)).

In that speech he also said:

((You must all try to save the people from these deviations, originating from some people who wear the ^cEmāmah; who are supported by atheist powers,

¹ A person who spends a lot of his time worshipping Allāh.

² Turban.

WHAT DO THE MARĀJĪ^C SAY?

who try to destroy the pillars of religion, and its basis and foundations¹.)).

¹ al-Ḥawzah al-ʿElmiyyah Todēn al-Enḥerāf / al-Mash-hadi = page 244.

FADLOLLĀH'S DEFENSIVE AND OFFENSIVE STRATEGIES

Faḍlollāh's defenses and offences rely heavily on lies, distortions, accusations...

Faḍlollāh's verbal offensives

Below, are some examples of Faḍlollāh's offensives against the marāji^c and the scholars:

1- He has always maintained that the continuous attack of the marāji^c and the scholars against him and his beliefs and views is instigated by the colonial powers, especially the CIA, who want to devastate his influence and destroy his "good" name.

By saying this, he is accusing almost all the marāji^c and the overwhelming majority of the scholars of collaborating with colonial masters!!?

2- On 18/5/1418, Faḍlollāh issued a statement against the marāji^c, accusing them of lack of ascertainment and verification and charging them with hastiness. Stressing on the necessity of exercising what he called "prudence and wisdom", and reminding them of Allāh and the Hereafter!!?

And warning people of the marāji^c, and asking them not to follow them!!?...

In that statement, he also claimed that none of the marāji^c and the scholars who had issued fatawā (religious decrees), etc. against him, had ever contacted him to inquire about what he called "false accusations".

He makes such a claim, despite the fact that innumerable communications between countless scholars and him preceded these fatawā, etc. by at least four years. During which his deviations were confirmed beyond any doubt, and many invitations of private and/or public debates were conveyed to him, all of which he turned down.

But lying is a deep-rooted attribute of Fadlollāh, and one of his most favored means of offence and defense.

3- He has also said: Some of the leaders (marāji^c) did not attempt to examine what needed to be examined [before passing judgment]¹.

4- He has also said: Some people brought up these issues [against me] away from Taqwā (fearing Allāh; doing what Allāh makes obligatory and refraining from what He prohibits)².

5- He has also said: Some people tried to bring up these issues because of their inferiority complex³.

6- He has also said: Ninety percent of what is attributed to me are lies, and ten percent are distortions. All of this is because of the sophisticatedness of the Hawzah, and the inferiority complex of its members, and their ties with the Intelligence Services⁴!!?

¹ al-Hawzah al-^cElmiyyah Todēn al-Enherāf / al-Mash-hadi = page 232.

² al-Fadēhah / Moḥammad Mortaḍa = page 273.

³ al-Hawzah al-^cElmiyyah Todēn al-Enherāf / al-Mash-hadi = page 227.

⁴ al-Hawzah al-^cElmiyyah Todēn al-Enherāf / al-Mash-hadi = page 232.

7- He has also said: It is not permissible for him (Āyatollāh al-°Oẓma Golpāigāni) to send me a reprimanding letter¹.

Faḍlollāh's physical offensives

Apart from these verbal offensives, Faḍlollāh has gone much further to use other means in his fight against the Ḥawzah (religious academy). These include:

- 1- Ordering the, unsuccessful, assassination of the late Āyatollāh Shaykh Mahdi Shamsoddēn.
- 2- The beating and knifing of Sayyed Yāsēn Mōsawi, in Syria, by five of his followers in the Ḥezb al-Da°wah party. Sayyed Yāsēn Mōsawi is an Iraqi priest who has written a number of books against Faḍlollāh and his beliefs.
- 3- Giving a bribe of one million dollars to a high-ranking Syrian Intelligence chief, to shut down the book shops and audio-video distributors in Sayyedah Zaynab-Syria, which had helped turn Syria into a stronghold against him. As a result, many of these shops, etc. were closed down, and much material was confiscated. It is said that some people were also arrested. Later, the Syrian government changed its position, and the shops, etc. started trading once again.

Faḍlollāh's defensives

¹ al-Ḥawzah al-°Elmiyyah Todēn al-Enḥerāf / al-Mash-hadi = page 473.

Below, are a few instances of Faḍlollāh's defenses:

1- He says that he is in the forefront of Jehād against Zionism and Imperialism; and that any criticism against him will weaken him and thus affect his "holy struggle". Therefore he should *not* be criticized, let alone be fought.

But is this not what Ṣaddām used to say?! Did he not say that he was leading the Jehād against the Zionist occupiers?! Did he not fire his missiles at them?! Did he not create the al-Qods army?! Did he not pour money into the Palestinian resistance movements?!... So was the Islamic world wrong in criticizing Ṣaddām?!

2- He also says that his speeches and writings are difficult to comprehend, and it is easy for them to be misunderstood. And he claims that some of what is attributed to him is not what he has meant.

But whenever he is given the chance to correct these so called "misunderstandings", he only repeats what he had initially said, using different words.

3- He also alleges that some of what is attributed to him has been greatly exaggerated and some have been completely taken out of context.

But his books and tapes are the best evidence for his deviations.

4- He also claims that he had debated the issue of Fāṭimah's suppression, with the scholars in Iran and outside, none of whom could provide him with satisfactory proof, and could not convince him that these incidents had indeed taken place.

He makes such a claim, when all the top scholars have stated, verbally and in writing, that Faḍlollāh had never entered into a debate with them. Moreover, throughout the years, a large number of marāji' and scholars have privately and publicly challenged Faḍlollāh to have debates on these subjects, but the challenges were turned down each time.

5- On 18/3/1419 Hejri, Şawt al-Iraq, a newspaper published in London by the European branch of Hezb al-Da'wah, published a forged statement in the name of a committee of three hundred and fifty scholars in Qom-Iran, in support of Faḍlollāh and against his opponents.

The forged statement said that whoever challenges Faḍlollāh, has committed an unforgivable crime.

However on 25/3/1419, the mentioned committee denied that it had issued any statement in support of Faḍlollāh.

Faḍlollāh also lies abundantly to swerve and avoid these attacks. Sometimes he completely denies that he had said certain things, even though they were recorded. Sometimes he promises that he would take back what he had said, but he does not keep his promises. And sometime, when there is a heavy attack on him, he completely withdraws his statements, etc. retracting whatever he had said and/or written; but when the noises die down, he returns to his original statements and unashamedly repeats them. Explaining that he had not apologized, but rather had made a tactical withdrawal in face of, what he calls "an unjust attack", to avoid unrest between Moslems!!

FADLOLLĀH SUPPORTERS

It must be interesting to know who supported Faḍlollāh after he began to spread his many deviant and deviating thoughts. And it must be, even more, intriguing to learn who supported him after the marāji^c and the scholars rose up against him. It is indeed.

This is not just out of human curiosity, and it certainly is not nosiness. It is something deeper and more meaningful. In these situations, it helps a great deal to learn about each side's supporters and opponents; a vital information without which one may never fully appreciate the dimensions of : conflict, and may not be able to identify each side's real intentions and motivations. Indeed, friends and foes, often give out more information that any one side would want to provide.

And this is where an impartial but precise seeker of truth not only must open his eyes, but he must unlock all of his senses to detect the most minute clues to a side's well hidden and duly guarded secrets.

Fortunately, the search for the truth about Faḍlollāh is easier and simpler than one initially estimates. And how can it be otherwise, with the kind of friends and allies he has?!

But who are these revealing associates, and how close is the relations between them and Faḍlollāh?

1- Khomeini's regime

Faḍlollāh was a big supporter of Khomeini's regime in Lebanon, and he helped the regime in many ways.

It is said that he was the real founder and leader of the Iranian-backed Ḥezbollāh in Lebanon. And he remained its spiritual leader for many years.

Later, in the fighting which started between the Syrian-backed Amal and the Iranian-backed Ḥezbollāh in Lebanon, both of which were Shē'ah movements, Faḍlollāh was quick and very active in giving the necessary fatāwā needed for encouraging the Shē'ah members of Ḥezbollāh to kill the Shē'ah members of Amal.

The good relations between Faḍlollāh and the regime continued after Khomeini's death, and Faḍlollāh sustained his support for it under its new leader Khāmenei. The regime also maintained its fatherly position to Faḍlollāh.

However, when Faḍlollāh began to persistently work for his own marje'iyyah at full speed, and at the same time became bolder in introducing new deviations, and started to pay less attention to the angry reactions, some cracks began to appear in the bridge between him and the regime, and their relations soured.

But still, they were allies, and therefore the regime went to great lengths to minimize the reactions against Faḍlollāh in Iran.

In the beginnings, the regime often warned and threatened the scholars, public speakers and writers, who had ignored its "polite" requests not to attack Faḍlollāh. And Faḍlollāh knew this, and he too threatened his enemies in Iran and warned them that he can easily hurt them in Iran.

But the Shē^cah¹ scholars were angrier than to give any consideration to these threats.

It is said that when some people warned Āyatollāh al-^cOzma Shaykh Jawād Tabrizi of Faḍlollāh's danger, and cautioned him about the consequences of his opposing stance towards him, he said:

((Let my marje^ciyyah be the sacrifice for Ahl al-Bayt; and let me and my children be the sacrifice for Zahrā' and Ḥosayn.

And would there remain any worth for the marje^ciyyah if these people continue to tear down the firm handles of the religion, and spread immorality and perversity?!²)).

2- Hezb al-Da'wah

Faḍlollāh was among the first groups to join Hezb al-Da'wah in Iraq, and he was trusted with the mission of creating and leading a branch for the party in Lebanon.

The party's ideology was very close to what Faḍlollāh had grown up with and was familiar to: defeatism in regard to Bakrism, Christianity and materialism. Therefore it was very easy for the party to attract and ideologically manage and organize Faḍlollāh; and it was very convenient for him to join what he thought was the most modern and open-minded Islamic movement.

Throughout the years, the party underwent some dramatic changes, and due to many factors, it gradually split into a number of groups. But as Faḍlollāh was in Lebanon, preoccupied with his own projects, and relatively away from

¹ Moslem = Mo'men = a follower of Rasōlollāh and Amēr al-Mo'menēn. Opposite: Bakri = a follower of Abō Bakr.

² Fetnat Faḍlollāh / al-Ṣāfi = page 52.

On several skirmishes, he was able to maintain good relations with all the splinter groups.

As time went on, and Faḍlollāh started to talk more and more frankly, some factions of the party which by now had become cheap tools for Khomcini's regime, showed their disfavor for not fully following their latest master—Khomcini.

And as Faḍlollāh began to resist the messages and warnings and decided to rub shoulders, a little, with Khomeini, these groups used his deviations as a weapon against him. They could now argue against him with relative ease.

However, other factions, especially what was known as the European branch, hailed him as their new Marj'e, and propagated his thoughts and defended his ideas which were mainly their own thoughts and ideas.

But as Faḍlollāh draws more heat towards himself by introducing more deviations, and by showing more stubbornness, there is talk that even the European branch of Ḥezb al-Da'wah is considering to renounce him.

If there is any truth to this, and if it indeed happens, it will not be because Ḥezb al-Da'wah does not accept these beliefs; it is rather to protect what is left of the party against the mounting objections, which have resulted in its isolation.

3- Wahhābism

One of Faḍlollāh's supporters and allies is the Wahhābi movement, which has greatly benefited from his beliefs and teachings.

The Wahhābi movement will probably take more advantage of Faḍlollāh than it has taken of Montazari, Mōsā al-Musawi and Ahmad al-Katib.

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Montazari was known more as a politician who was second to Khomeini in his regime, when he announced his view that Fadak was not the property of Fāṭimah. And Mōsā al-Mōsawi was a university professor who unashamedly sold his soul to Ṣaddām Ḥosayn, before he announced his deviant and deviating thoughts against the Shē'ah; his only importance, if it can be regarded as an importance, was that he happened to be the grandson of a marje^c who died during his childhood. And Aḥmad al-Kātib is virtually a nobody, who once was a believer in Shē'ism.

However, Faḍlollāh is much more important, and his deviations are equally more serious and larger in number. All of which make one believe that the secret association between the Wahnābi movement and Faḍlollāh are stronger and much more significant than what is in the open.

But what do we know for sure?

I- Wahnābi media:

The Wahnābi media has always portrayed Faḍlollāh as a great Shē'ah leader, and has always taken his side against his marje^c and scholar opponents. Advocating for his right to exercise Ejtehād, even though he has never been qualified as a Mojtaḥid; and defending his decision to oppose Shē'ah scholars and standup against them, all in the name of broad-mindedness and freedom of thought and expression...

When it comes to Faḍlollāh and the Shē'ah scholars, the Wahnābis talk about freedom of expression and freedom of thought, although they are the most rigid people on God's green earth, who respond to the second opinion with a sharp sword!!!

II- Wahnābi book fair:

All Shē'ah publishers were banned from participating in the ultra Wahnābi book fair "Ma'raḍ al-Ketāb al-Islami" in Riyadh-Saudi Arabia, while Faḍlollāh's publisher 'Dār al-

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Malāk' which is said to be own by him, was the only so called Shē'ah publisher allowed to participate, with all of his books without any exception!!!

III- Faḍlollāh's signature:

Faḍlollāh's signature guarantees unlimited Ḥajj visas from the Saudi embassy in Lebanon, without any questioned asked, outside the official share of the Lebanese Shē'ah!!!

These are very significant telltale signs of the more serious and much closer cooperation between the Wahhābi movement and Faḍlollāh.

4- *The Christians*

The Christians of Lebanon are another ally of Faḍlollāh!!

In Lebanon, Moslems form the majority of the population; and the Shē'ah form the majority of Moslems. However, colonial masters have given the country to the Christians to rule, and they have pushed the Shē'ah majority down to the third level after the Christian and the Bakri minorities.

So it, certainly, is very eye-catching to find the minority oppressors become supporters of Faḍlollāh, who has created much uproar and caused many cracks and divisions among the Shē'ah majority.

And Faḍlollāh has used his Christian allies in his fight against the marāji' and the scholars. For instance, the "LBC" TV channel which is an important outlet for the political Christianity in Lebanon and the rest of the Arab world, aired a three-hour-plus interview with Faḍlollāh, in which he was given the opportunity to defend himself and his devious beliefs, and attack his critics, using his familiar methods of

lies and distortions and hiding behind words, etc. While his interviewer, surprisingly, sat silent without any attempt to challenge him on any point, or do what he is famous for doing, to the point which makes politicians avoid his interviews.

5- *‘Abdolmajēd Kho’i*

‘Abdolmajēd Kho’i was an unforeseen ally of Faḍlollāh, especially to those who did not know him and were not familiar with his principles.

He supported Faḍlollāh with all his capabilities, at a time when he desperately needed help. And he stood up for him and against his marāji^c and scholar opponents when he was about to break.

Verbally, he often took Faḍlollāh’s side and defended, what he called, his right to disagree with the marāji^c and scholars and to announce his beliefs and thoughts. And he criticized and sometimes went much further against his opponents.

On one occasion, he publicly scolded Dr. Sayyed Moḥammad Baḥrol-‘Olōm for speaking against Faḍlollāh, and when he insisted on his position, ‘Abdolmajēd became angrier and bolder and told him to leave the building, which he angrily did.

‘Abdolmajēd Kho’i, also supported Faḍlollāh through other means. For instance, in Rabē^c al-Thāni 1418 Hejri, he asked his ‘al-Nōr’ magazine to conduct an interview with Faḍlollāh on the sensitive subject of ‘al-Sha‘ā’ir al-Ḥosayniyyah¹. Giving him the holy title of ‘Āyatollāh’, at a time when the marāji^c and the scholars were calling him “al-Dāl, al-Moḍel”, deviant and deviating, and were prohibiting

¹ Ḥosayni ceremonies.

the reading and the selling of his books, and forbidding his support, etc. asking people to isolate him.

With this interview, not only did ʿAbdolmajēd defy the marājiʿ and the scholars, but he gave Faḍlollāh the chance to repeat his deviations regarding the important ‘al-Shaʿā’ir al-Ḥosayniyyah’. An opportunity he gladly used to propagate his anti-Islamic and anti-Ahl al-Bayt thoughts.

However, to those who knew ʿAbdolmajēd Kho’i, and were familiar with his principles, this did not come as a big shock.

Take ‘al-Shaʿā’ir al-Ḥosayniyyah’ for instance, he asked his ‘al-Nūr’ magazine to conduct interviews with a number of people—many of whom outspoken opponents of al-Shaʿā’ir al-Ḥosayniyyah—about some of its specialist aspects, mainly that of Islamic law. But when you look at the list of the questions and the list of the interviewees, you can hardly find any suitability. Although a few good people were also interviewed, but it was clear that they had been interviewed only to create a false sense of a balanced reporting.

How can any Moslem, in their right mind, ask Faḍlollāh—who has been rejected by countless marājiʿ and scholars—about the validity of the various forms of al-Shaʿā’ir al-Ḥosayniyyah?!

How can any Moslem, in their right mind, interview the likes of Ḥādī al-ʿAlawī, and ask his opinion about the legality of the various forms of al-Shaʿā’ir al-Ḥosayniyyah, and allow him to write: “There should be a collective fatwā, counting the Laṭm (also sēneh-zani) among the sins¹”, without any objections and any explanations?! Without informing the readers that he is a person who is repeatedly commended by the likes of Ḥasan al-ʿAlawī, a Baʿthist who worked as the minister of information in the Baʿthist regime; supervising the regime’s corruption of the Iraqi conscience,

¹ al-Nūr = No. 77, Jomādā al-Thāniyah 1418, page 49.

and overseeing its reconstruction of the Iraqi thinking, and directing its project to persuade the Iraqis to stop believing in Allāh and His teachings, and have faith instead in secularism, socialism, nationalism, etc.!?

All of this in a Moslem magazine, published from an Islamic center founded by a Marjē?! It is extremely irresponsible to say the least!!!

‘Abdolmajēd also took part in these interviews, which were published in eight consecutive issues; and said some shocking things!! Among them, he denied that things such as fire-walking are forms of al-Sha‘ā’ir al-Ḥosayniyyah, falsely claiming that all of the marāji‘ had stated that things such as fire-walking are ḤARĀM, prohibited by Islam¹!!!? Which is an outright lie.

This however, was only one example.

‘Abdolmajēd had also publicly said:

“Imām ‘Ali is the cause of all our problems; because he did not know how to work politically!!!?”

He was also the only, so called, Moslem priest who entered Najaf on an American tank, before the Americans reached Baghdad!!

He falsely attributed a fatwā, in the media, to the marāji‘, in favor of the American-British forces, which the marāji‘ immediately denied.

In Najaf, the marāji‘ refused to receive him, no matter how much he insisted.

There, he encouraged Ḥaydar al-Kelēd-dār, a known Ba‘thist responsible for much of the suffering of the people of Najaf, to come out of hiding after Ṣaddam’s forces pulled out of the city, and resume his post as the director of the holy shrine of Imām ‘Ali!! And according to some testimonies, he proposed to him to become the new American-backed ruler of the city!!

¹ al-Nūr = No. 74, Ṣafar 1418, page 47.

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And when the angry crowds of Najaf gathered near al-Kelēd-dār's office to avenge their dead, 'Abdolmajēd met them wearing an American bullet-proof vest, and holding an American side arm, shooting in the air and warning them that he will tell the American troops to come and PUNISH them!? That is when he was killed.

But the roots of the problem go much deeper!

LESSONS AND WARNINGS

How did Faḍlollāh become Faḍlollāh?

This kind of question is often put forward by those who have just learned about Faḍlollāh's deviations. How did Faḍlollāh become Faḍlollāh? How did a Lebanese student of Islamic sciences become the presenter of so many poisonous thoughts and devious beliefs?! How did the child of a religious family, who was born and who grew up in one of the holiest Islamic cities, become so anti-Islamic?!...

It is indeed a cause for surprise and query.

The answer is that this Lebanese youth opened up to Bakri, Christian and materialist thoughts long before he could strengthen his Islamic foundations, and he made contact with the Western culture prior to the construction of his Islamic belief system. Therefore, his mentality was shaped according to these deviations earlier than he could identify them as deviations, and look at them with that advantage.

And this is a fact to which he unknowingly confessed when he admitted that he had began to read varying Lebanese, Egyptian and Iraqi magazines, etc. at the young age of nine, in an uncontrolled environment, without any supervision; and that his mind was cultivated according to them.

It is said that a Bakri student asked his teacher: "How did al-Fakhr al-Rāzi, who was undoubtedly more knowledgeable than °Omar, become a follower of °Omar? His teacher replied: al-Fakhr al-Rāzi did not become a follower of °Omar, rather a follower of °Omar became al-Fakhr al-Rāzi".

Similarly, a Moslem scholar did not become a Wahhābi-materialist, rather Faḍlollāh as a small child grew up as a Wahhābi-materialist.

Is there only one Faḍlollāh?

Now that we know how easy and simple it had been for Moḥammad-Ḥosayn Faḍlollāh, the Lebanese child, to become Faḍlollāh, the deviator, should we be aware of more Faḍlollāhs? Or is Faḍlollāh the only cause for worry and concern?

The answer to these questions is far from comforting!!

Early contact with the Western culture, the Bakri, Christian and materialist thoughts... without direction and supervision, and before one's Islamic belief system has formed and strengthened, is indeed the first step towards Hell.

These first steps are numerous; they are usually attractive; some are masqueraded; some are camouflaged...

And unfortunately many youths, unknowingly, take these first steps, and continue down the road, while their minds get more plagued by deviation. Soon, they are Dāl, 'deviant', and in some cases they are Moḍel, 'deviating'.

So this does not happen only in Najaf-Iraq, where Faḍlollāh was born and raised; and this is not found only in the ranks of Ḥezb al-Da'wah, the party which Faḍlollāh joined; and it is not a problem confined to Lebanon, where Faḍlollāh works.

At any one time, there are more Faḍlollāhs than one can count!! But only some of them, who are unluckier than

others, find enough support to rise to the level of Moḥammad-Hosayn Faḍlollāh.

How can we prevent future Faḍlollāhs?

The answer to this question must have become clear by now. Future Faḍlollāhs can be prevented if the following directions are observed:

1- Correct Islamic upbringing, in which the parents, the older siblings, etc. constantly direct their young ideologically, just as they advise him/her in other fields.

2- Correct Islamic education, in which a teacher, mentor, guide, etc. supervises the intellectual intake of a student.

3- Controlled environment, in which a youth grows up safely, away from poisonous ideas and deviating thoughts; and in case of unavoidable contacts, satisfactory answers are promptly given to remove any bad affects.

And this is why Islam prohibited all kinds of contacts with any deviation, be it reading a book, watching a video, listening to a cassette, studying, etc. Unless the person has developed and strengthened his Islamic belief system, in a way he is not in danger of being influenced by that deviation in any way. Or unless the person is making contact in a controlled and supervised environment, as if he is studying Communism in an anti-communist environment, to learn why communism is wrong and rejected, etc.

Therefore, Islam prohibited the selling, buying, keeping in one's position and reading what it calls 'books of aberration' for instance, which includes any aberration in any format, i.e. audio, video, hard copy, soft copy, etc. And it also prohibited studying certain subjects such as Greek philosophy, 'Erfān and Taṣawwof.

GLOSSARY

Adhān:

Call to the daily obligatory Ṣalawāt (prayers).

°*Ajġalallāh Farajah*^(AF):

May Allāh expedite his reappearance.

°*Alayhas Salām*^(AS):

Peace be upon her. It is a mark of devotion to use this salutation when mentioning the name of Rasōlollāh's daughter, Fāṭimah, or certain female members of his family.

°*Alayhes Salām*^(AS):

Peace be upon him. It is a mark of devotion to use this salutation when mentioning the name of one of Rasōlollāh's twelve God-appointed successors, or certain male members of his family.

Amēr al-Mo'menēn:

Commander of the Faithful; a title exclusively given to Imām °Ali by Allāh. Although its use by any other person is strictly prohibited, Bakri rulers have always used it for themselves.

Anṣāri:

A citizen of Madinah who converted to Islam before the liberation of Makkah. Plural: Anṣār.

Bakri:

A follower of Abō Bakr, the first Usurper of the Khelāfah and the founder of Bakrism. Opposite: Moslem = Mo'men = She'ah = a follower of Rasōlollāh. Some people unknowingly call the followers of Abō Bakr "Sonni". Sonni means a follower of the tradition of Rasōlollāh; and since the followers of Abō Bakr follow him and not Rasōlollāh, it is wrong to call them Sonnis.

Bakrism:

The religion introduced by Abō Bakr, the first Usurper of the Khelāfah, and other Bakri rulers who succeeded him.

Books of aberration:

Any book in which deviant ideas are presented, causing perversion in the reader's beliefs. Any literature or audio/visual material could also come under this category if it contains such ideas.

Ḍarēh:

A wooden, metal, silver and/or golden structure which is placed on the grave of a Holy person.

Ḍarōri:

A belief in which a person must necessarily believe, in order to be a believer in a particular religion. For instance, believing that the Holy Qor'ān is the word of Allāh is a Ḍarōri among the many Islamic beliefs.

Ejtehād:

The ability to derive Islamic laws from its sources; the most important requirement in a marje'.

‘Eṣmah:

The state of immunity from committing sins, making mistakes, or any act of forgetfulness, etc. whilst the choice to commit sin remains open to the individual. Prophets and their awṣiyā’ have this attribute and are called ma‘ṣōm.

Fourteen Ma‘ṣōmēn:

The Fourteen Ma‘ṣōmēn are the Prophet Moḥammad, his daughter Fāṭimah, and his twelve God-appointed successors.

Ghosl:

Islamic ritual washing of the body with plain water. It has two forms, and is performed for a number of reasons some of which are mandatory, whereas others are recommended.

Imām:

Linguistically Imām means leader; good or bad, religious or otherwise. But technically Imām is used as a title for any person with a religious leading role, such as a public prayer leader, or leader of a religious group or movement. However in this book, it is used as a title for one of the twelve God-appointed successors of Prophet Moḥammad, except for when stated otherwise. Plural: A’emmah.

Karāmah:

A supernatural action, etc. performed by or for a Godly person, not as part of a challenge and not to prove that he/she is a Godly person.

Khalēfah:

A God-appointed successor of Rasōlollāh. Also caliph. Bakris wrongfully use this title for the leaders of the Bakri party, who usurped the Rightful Khelāfah from the A'emmah. Plural Kholāfā'.

La'natollāh °Alayh^(LA).

May Allāh distance him from His Blessings and Mercy. Used after mentioning the name of a male opponent of the Fourteen Ma'şōmēn.

La'natollāh °Alayhā^(LAa).

May Allāh distance her from His Blessings and Mercy. Used after mentioning the name of a female opponent of the Fourteen Ma'şōmēn.

La'natollāh °Alayhem^(LAM).

May Allāh distance them from His Blessings and Mercy. Used after mentioning the names of three or more opponents of the Fourteen Ma'şōmēn.

Marjē:

A highest religious authority. Plural: marāji'.

Ma'şōm:

A person who does not commit sins, does not make mistakes, does not forget, etc. although he/she has the choice to commit sins. Prophets and their awşeyā' are ma'şōm. Plural: ma'şōmēn.

Mohājir:

A Moslem who migrated from Makkah to Madinah to escape Idolater suppression, before the liberation of Makkah. Plural: Mohājirēn.

Mo'jezah:

FADLOLLĀH

A supernatural action, etc. performed by or for a Godly person, as part of a challenge and/or to prove that he/she is a Godly person.

Mo'men:

Moslem = Shē'ah = a follower of Rasōlollāh and Amēr al-Mo'menēn. Opposite: Bakri = a follower of Abō Bakr.

Monāfiq:

A person who shams Islam but in fact is not a Moslem.

Naṣibi:

A person who shows hatred and hostility towards the Ahl al-Bayt.

Qeblah:

Direction of the Ka'bah.

Qiyās:

Measurement or comparison of subjects without known Islamic laws, with subjects that have known Islamic laws.

Raḡ'ah:

The return of the Ma'ṣōmēn to this world immediately after the era of the reappearance of Imām Mahdi, both of which are essential (Ḍarōri) Moslem beliefs.

Ṣallallāh 'Alayh wa Ālih^(SAA):

May Allāh bless him and his ma'ṣōm family. It is a mark of devotion to use this salutation when mentioning the name of Rasōlollāh. His 'ma'ṣōm family' are his cousin and son-in-law 'Ali, his daughter Fāṭimah, their two sons Ḥasan and

Ḥosayn, and the nine A'emmah from Ḥosayn's lineage. The 'ma'ṣōm family' is known as Ahl al-Bayt as referred to in the Qor'an [sōrah 33, āyah 33].

Ṣawm:

Islamic fasting.

Ṣerāṭ:

The bridge from the place of resurrection to Heaven, passing over Hell. It is thinner than a hair and sharper than a sword; and as such, only those worthy of Heaven are able to cross it, and those worthy of Hell will lose their balance and fall into their deserving abode.

Shē'ah:

Moslem = Mo'men = a follower of Rasōlollāh and Amēr al-Mo'menēn. Opposite: Bakri = a follower of Abō Bakr.

Sojōd:

A particular position in ṣalāt in which the forehead, the palms, the knees and the toes of both feet are placed on the ground. Sojōd is also performed on its own—not as part of a ṣalāt—for a number of reasons, some of which are mandatory whereas others are recommended.

Ṭāhir:

Ritually clean.

Tashayyo°:

Islam = Eimān = Shē'ism.

Waṣi:

WALLĀH

A God-appointed successor of a prophet. Plural: *Awṣiyā'*.

Walāyah al-Takwēniyyah:

Authority over the laws of nature; a power and ability granted by Allāh to a person. *al-Walāyah al-Takwēniyyah* has different levels of strength in accordance with its bearer's position to Allāh, and the degree of his obedience to Him. Some levels are limited to the earth and earthly things, whereas other levels go beyond our planet.

Ẓārah:

Linguistically, *ziyārah* means visiting; but technically, it means the collection of salutations, supplications, etc. which the *zā'er* (visitor) recites when visiting the shrine of a prophet or a *waṣi* or a Godly person. There is a large number of set formal *ziyārāt* (plural of *ziyārah*) narrated from the Fourteen *Ma'ṣūmīn*, the recitation of which is highly recommended. Some of these *ziyārāt* should only be recited in specific times and/or places, whereas other *ziyārāt* are not bound to any time or place restrictions.

MOSLEM REFERENCE

- 1- Holy Qor'ān
- 2- al-Arba'ēn / Ibn Abi al-Fawāris
- 3- Beḥār al-Anwār / al-Majlesi
- 4- al-Eḥtejāj / al-Tabarsi
- 5- 'Elal al-Sharā'e / al-Ṣadōq
- 6- al-Fadēḥah / Moḥammad Mortaḍa
- 7- Fāṭimah min al-Mahd elā al-Laḥd / al-Qazwēni
- 8- Fāṭimah al-Zahrā' Min Qabl al-Mēlād elā Ba'd al-Estesh-hād / al-Hāshimi
- 9- al-Feqh / The Martyred, Āyatollāh al-'Ozmā Moḥammad Shirazi
- 10- Fetnat Faḍlellāh / al-Ṣāfi
- 11- al-Ḥawzah al-'Elmiyyah Todēn al-Enḥerāf / al-Mash-hadi
- 12- al-Imām 'Ali Khalēfat Rasōlellāh / Sayyed Moḥammad-Ebrāhēm al-Qazwini
- 13- al-Kāfi / al-Kolayni
- 14- Ketāb Solaym ibn al-Qays
- 15- Khalfiyyāt Ketāb Ma'sāt al-Zahrā' / al-'Āmili.

16- Man lā Yaḥḍoroh al-Faqēh / al-Ṣadōq

17- Mostadrak al-Wasā'el / al-Nōri

18- Rasōlollāh, the Messenger of Allāh / Ḥosayni

19- al-Tahdhēb / al-Tōsi

20- Taqrēb al-Qor'ān / The Martyred, Āyatollāh al-°Ozmā
Moḥammad Shirazi

21- Wa Le'awwal Marrah / The Martyred, Āyatollāh al-
°Ozmā Sayyed Moḥammad Shirazi

22- Wasā'el al-Shē°ah / al-Ḥorr al-°Amili

BAKRI REFERENCES

- 1- al-Abdāl / al-Ḥalibi
- 2- al-Āḥād wa al-Mathāni / al-Shaybāni
- 3- al-Aḥādeth al-Mokhtārah / al-Maqdesi
- 4- Akhbār al-Dowal wa Āthār al-Owal / al-Qermāni
- 5- Akhbār al-Qoḍāt / Ibn Wake^c
- 6- A^clām al-Nesā' / Kaḥḥālāh
- 7- Ansāb al-Ashraf / al-Balādhari
- 8- al-Arba^cen / al-Rāzi
- 9- Arjaḥ al-Maṭālib / al-Shaykh ^cObaydollāh al-Ḥanaḥfi
- 10- al-Bedāyah wa al-Nehāyah / Ibn Kothayr
- 11- Dalā'el al-Nobowwah / al-Bayhaqi
- 12- Dhakhā'er al-^cOqbā / al-Ṭabari
- 13- al-Dhorriyyah al-Ṭāhirah / al-Dōlābi
- 14- Dorar al-Semṭayn / al-Zarandi
- 15- Dorr Baḥr al-Manāqib / Ibn Ḥasnawayh
- 16- al-Dorr al-Manthōr / al-Soyōṭi
- 17- al-^cEqd al-Farēd / Ibn ^cAbderabbēh
- 18- Ershād al-Sāri / al-Qaṣṭalāni
- 19- al-Eṣābah / al-^cAsqalāni
- 20- Es^cāf al-Rāghibēn / Ibn al-Ṣabbān
- 21- al-Este^cāb / Ibn ^cAbdelbarr
- 22- al-E^cteqād / al-Maqrezi
- 23- Ezālat al-Khafā' / al-Dehlawi

- 24- Faḍā'el al-Şaḥābah / Ibn Ḥanbal
- 25- Faḍā'el al-Şaḥābah / al-Nasā'i
- 26- Farā'ed al-Semṭayn / al-Ḥamō'i
- 27- al-Farq bayn al-Feraq / al-Esfarā'ēni
- 28- Faṭḥ al-Bāri / al-°Asqalāni
- 29- al-Fawā'ed al-Majmō'ah / al-Shawkāni
- 30- Fayḍ al-Qadēr / al-Monāwi
- 31- al-Ferdaws / al-Hamadāni
- 32- al-Foşōl al-Mohemmah / Ibn al-Şabbāgh
- 33- Fotōḥ al-Boldān / al-Balādhari
- 34- al-Fotōḥāt al-Islāmiyyah / Daḥlān
- 35- al-Fotōḥāt al-Rabbāniyyah / Ibn al-°Allān

- 36- Gharēb al-Ḥadēth / Ibn Qotaybah
- 37- al-Ghorar / Ibn Khayzorānah

- 38- Ḥelyat al-Awliyā' / Abō No'aym

- 39- al-Imāmah wa al-Siyāsah / Ibn Qotaybah

- 40- Jam° al-Jawāmi° / al-Soyōṭi
- 41- Jāmi° al-Oşōl / Ibn al-Athēr
- 42- al-Jāmi° al-Şaghēr / al-Soyōṭi

- 43- al-Kāmil / Ibn °Oday
- 44- al-Kāmil / al-Ṭabari
- 45- Kanz al-°Ommāl / al-Hendi
- 46- al-Kawkab al-Dorri / al-Kashfi
- 47- al-Kawkab al-Dorri / al-Termedhi
- 48- Kefāyat al-Ṭālib / al-Kanji
- 49- al-Khaşā'eş / al-Nasā'i
- 50- al-Khaşā'eş al-Kobrā / al-Soyōṭi
- 51- al-Khoṭaṭ / al-Maqrēzi

- 52- Lesān al-Mēzān / al-°Asqalāni

- 53- al-Maghāzi wa al-Siyar / al-Ḥaḍrami

- 54- Majma^c al-Zawā'ed / al-Haythami
- 55- al-Majrōḥen / al-Bostī
- 56- al-Majrōḥen / Ibn Ḥabbān
- 57- Manāqib ^cAli ibn Abi Ṭālib / Ibn al-Maghāzili
- 58- al-Manāqib al-Mortaḍawīyyah / al-Kashfī
- 59- Maqtal al-Ḥosayn / al-Khārazmī
- 60- Ma^crefat al-Ṣaḥābah / Abō No^caym
- 61- Maṣābeḥ al-Sonnah / al-Baghawī
- 62- Maṭālib al-Sa'ōl / al-Shāfe'i
- 63- al-Melal wa al-Nehal / al-Shahrestānī
- 64- Mēzān al-E^ctedāl / al-Dhahabī
- 65- al-Moghni / ^cAbdoljabbār
- 66- al-Mo^cjam al-Kabēr / al-Ṭabarānī
- 67- Mokhtaṣar Dhakhā'er al-^cOqbā
- 68- Mokhtaṣar al-Maḥāsīn al-Mojtami^cah
- 69- Mokhtaṣar Tārēkh Demashq
- 70- Montakhab Kanz al-^cOmmāl
- 71- Moṣannaf / Ibn Abi Shaybah
- 72- Moshkel al-Āthār / al-Ṭaḥāwī
- 73- Mosnad / Abi ^cAwānah
- 74- Mosnad / Aḥmad
- 75- Mosnad / al-Bazzār
- 76- Mosnad Fāṭimah al-Zahrā' / al-Soyōṭī
- 77- al-Mostadrak / al-Naysābōrī
- 78- al-Mostaṭraf / al-Ebshēhī

- 79- Nawādir al-Oṣōl / al-Termedhī
- 80- Nehāyat al-Erab / al-Nowayrī
- 81- Nōr al-Abṣār / al-Shablanjī
- 82- Nozhat al-Majālis / al-Ṣafōrī

- 83- Osd al-Ghābah / Ibn al-Athēr
- 84- Qorrat al-Aynayn / al-Dehlawī

- 85- Rabē^c al-Abrār / al-Zamakhsharī
- 86- Rashfat al-Ṣādi / al-Ḥaḍramī
- 87- Rasōlollāh, the Messenger of Allāh / Ḥosaynī
- 88- al-Riyāḍ al-Naḍīrah / al-Ṭabarī

- 89- Şaḥēḥ / al-Bokhāri
- 90- Şaḥēḥ / Ibn Ḥabbān
- 91- Şaḥēḥ / Moslem
- 92- Şaḥēḥ / al-Termedhi
- 93- al-Saqēfah wa Fadak / al-Jawhari
- 94- al-Şawā'iq al-Moḥreqah / Ibn Ḥajar
- 95- Şefat al-Şafwah / Ibn al-Jawzi
- 96- al-Sērah al-Ḥalabiyyah / al-Ḥalibi
- 97- al-Sērah al-Nabawiyyah / Ibn Kothayr
- 98- Siyar A'lam al-Nobalā' / al-Dhahabi
- 99- Sharh al-Maqāsid / al-Taftāzāni
- 100- Sharh Nahj al-Balāghah / Ibn Abi al-Ḥadēd
- 101- Shawāhid al-Tanzēl / al-Ḥasakāni
- 102- Sonan / Abi Dāwōd
- 103- Sonan / Ibn Mājah
- 104- Sonan / al-Termedhi
- 105- al-Sonan al-Kobrā / al-Bayhaqi
- 106- al-Ṭabaqāt al-Kobrā / Ibn Sa'īd
- 107- al-Tadwēn fi Akhbār al-Qazwēn / al-Rāfi'ī
- 108- Tadhkerat Khawāṣ al-Ommah / Ibn al-Jawzi
- 109- Tahdhēb al-Asmā' / al-Nawawi
- 110- Tahdhēb al-Kamāl / al-Mazzi
- 111- Tahdhēb al-Tahdhēb / al-Asqalāni
- 112- Taḥdhēr al-Khawāṣ / al-Soyōṭi
- 113- Tāj al-Asrōs / al-Zabēdi
- 114- Tajhēz al-Jaysh / al-Dehlawi
- 115- Talkhēṣ al-Mostadrak / al-Dhahabi
- 116- Tārēkh / al-Ya'qōbi
- 117- Tārēkh Baghdād / al-Baghdādi
- 118- Tārēkh Demashq / Ibn Asākīr
- 119- Tārēkh al-Islam / al-Dhahabi
- 120- Tārēkh al-Khamēs / al-Diyārbakri
- 121- Tārēkh al-Kholafā' / al-Soyōṭi
- 122- Tārēkh al-Omam wa al-Molōk / al-Ṭabari
- 123- Taysēr al-Woṣōl / al-Shaybāni
- 124- al-Thoghōr al-Bāsimah = al-Soyōṭi

- 125- Wafā' al-Wafā / al-Samhōdi
- 126- al-Wāfi fi al-Wafayāt / al-Şafdi
- 127- Wasēlat al-Ma'āl / al-Ḥaḍrami
- 128- Wasēlat al-Najāt / al-Hendi

- 129- Yanābē^c al-Mawaddah / al-Qandōzi

- 130- Zayn al-Fata fi Tafsēr Sōrat Hal Atā / al-Ḥāfiẓ al-
^cĀsimi

- 89- Ṣaḥēḥ / al-Bokhāri
- 90- Ṣaḥēḥ / Ibn Ḥabbān
- 91- Ṣaḥēḥ / Moslem
- 92- Ṣaḥēḥ / al-Termedhi
- 93- al-Saqēfah wa Fadak / al-Jawhari
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- 103- Sonan / Ibn Mājah
- 104- Sonan / al-Termedhi
- 105- al-Sonan al-Kobrā / al-Bayhaqi
- 106- al-Ṭabaqāt al-Kobrā / Ibn Sa'd
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- 108- Tadhkerat Khawāṣ al-Ommah / Ibn al-Jawzi
- 109- Tahdhēb al-Asmā' / al-Nawawi
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- 113- Tāj al-Asrōs / al-Zabēdi
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- 115- Talkhēṣ al-Mostadrak / al-Dhahabi
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- 121- Tārēkh al-Kholafā' / al-Soyōti
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- 123- Taysēr al-Woṣōl / al-Shaybāni
- 124- al-Thoghōr al-Bāsimah = al-Soyōti

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- 129- Yanābē^c al-Mawaddah / al-Qandōzi

- 130- Zayn al-Fata fi Tafsēr Sōrat Hal Atā / al-Ḥāfiẓ al-
 ^cĀsimi